

November 1, 1939

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The Living Church



RENOVATED IOWA CHURCH MARKS 85TH YEAR

The 85th anniversary of St. Paul's church, Des Moines, Iowa, of which the Rev. E. V. Kennan is rector, was signalized by the dedication of many memorials and gifts. Bishop Longley of Iowa, former rector, preached the anniversary sermon in the church, which was completely renovated during the summer.
(Photo by J. M. Houlette.)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Comprehensive Concordat

TO THE EDITOR: The Commission on Reunion with the Jewish Church has now completed its work, and it is with great pleasure that I submit its findings for the instruction and edification of your readers.

In the course of our discussions, an astonishing measure of agreement has been reached in all important questions of faith and order:

(1) Both Churches—Jewish and Christian—believe in the Christ, that is to say, the Messiah. The only real difference lies in the question whether He has already come or is yet to come. A merely abstract, theological problem of that nature should certainly not be regarded as an impediment to that larger unity after which we are both striving.

(2) As regards the Trinity, we both believe in one Messiah, one God, and one Spirit of the Lord. All these phrases are used in both Old and New Testaments. It is clear that there is no essential barrier here.

(3) A more delicate problem was raised by certain articles of the Creed, notably the Incarnation, the deity of Christ, the Virgin Birth, and the Resurrection. But as the chairman of our Commission recently pointed out to Father Fidelis, there are Christians and even Christian ministers who deny all of these or take them in the spiritual or symbolical sense. It is plain, therefore, that they are merely the beliefs of a party, and are not an essential part of the faith of the Church herself. If we are not agreed on them, how can we ask our Jewish brethren to accept them? Would this not be a flagrant contradiction of that big, broad, flexible outlook which constitutes the peculiar glory of our communion, that large, liberal comprehensiveness, which is the distinctive *ethos*, etc.?

(4) As regards Baptism, the Commission expresses the hope that Jewish congregations may be led to appreciate its value, and that when the rabbi-presbyter celebrates the Holy Communion or Passover in a formerly Christian congregation, he will insist upon it, but that when he is celebrating in a formerly Jewish congregation it shall be left to the consciences of individual members.

(5) Both Episcopalians and Jews practice Confirmation, so no difficulty need arise here.

(6) There was felt at first some difficulty as regards the ministry, especially connected with Apostolic Succession. But it was explained that the Jews believe in an Apostolic Succession of rabbis and presbyters going back even further than the Christian era—back to Moses and the 70 elders. They believe in and practice episcopal ordination by rabbis acting in their episcopal capacity, just as Christians believe in and practice rabbinical ordination by bishops acting in their rabbinical capacity. However, to satisfy all scruples, it was agreed that in view of the expressed purpose to achieve organic unity and recognizing that in a divided Church, a divided Israel, no ministry possesses such universal recognition of its validity as is essential for organic unity, it is proposed that provision shall be made for such a mutual extension of ordination as shall make it possible, where locally desirable, for ministers of either Church to minister the word and sacraments to members of the other Church. This provision shall not be regarded as reordination but as a recognition of an

ordination valid in the body conferring it, and adding thereto a supplemental ordination as required for a ministry in the other Church.

Whenever and wherever under the proper ecclesiastical authorities such an extension of ordination is to be effected, the essential act shall be as follows:

In the case of a clergyman of the Episcopal Church, the chief rabbi of the district concerned, when satisfied as to the qualifications of the candidate, with attendant rabbis, shall lay his hands on his head and say: "Take thou authority to execute (exercise) among us the office of a minister in the Church of God, committed to thee by the imposition of our hands. In the name of the Messiah, of Yahveh, and of the Spirit of Yahveh. Amen."

In the case of a rabbi of the Jewish Church, the bishop and presbyters shall proceed in the same manner and use the same sentence.

Finally, both Churches believe that all practice in regard to the ministry should look forward to one which may have universal acceptance; both recognize that a truly reunited Church would be something greater than either and inclusive of both, and, each Church recognizes the ministry of the other as a real ministry of the word and sacraments within its own sphere.

Thus all apparent difficulties are seen to disappear when examined with the big, broad, flexible outlook, together with the recommendations herein enclosed. It is anticipated that our proposals may not be enthusiastically welcomed by all members of both Churches—that there may be a number of narrow-minded, uncharitable, medievalist, obscurantist bigots in both bodies who will object to this eminently lucid and comprehensive concordat. However, we feel sure that such a narrow, schismatic, sectarian spirit will be disavowed by the Churches concerned, and that the big, broad, flexible outlook and a few more ambiguous formulae

will dispose of all difficulties and divergences, past, present, and future.

(Rev.) WILLIAM H. DUNPHY.
Secretary of the Commission on Reunion with Everything and Everybody.
Philadelphia.

The Proposed Concordat

TO THE EDITOR: When a priest is consecrated to be a bishop he has to promise conformity and obedience to the doctrine, discipline and worship of the Church. Later he promises by the "help of God" to drive away all erroneous and strange doctrine contrary to God's Word.

In the face of these words, many of us do not see how any bishop or bishops of the Church can in any way endorse or approve the proposed concordat with the Presbyterian body. For the concordat, no matter how interpreted, is contrary to the preface to the Ordinal and to the service of ordination priests. And taken in conjunction with the Prayer Book office of Holy Communion or Mass, it shows the utter impossibility of reconciling the Church's doctrine of sacred ministry or the priesthood with the Presbyterian conception of a preacher of the Gospel.

The very attempt apparently to gloss over differing principles seems to the writer a terrible offence against the truth, and I do believe any true member of the Episcopal Church or of the Presbyterian body will sent to what is really trying to water down doctrine.

And what folly for the Episcopal Church to be talking about unity with another religious body when we are hopelessly divided ourselves, when we are even likened to Heinz's pickles, where there are 57 varieties. We Anglo-Catholics claim that we only fully and properly and literally teach and represent that which is set forth in the Book of Common Prayer, where we maintain a prove by the text such great essential truths as the apostolic succession, the Apostolic ministry of bishops, priests, and deacons, the historic creeds, the inspired Scriptures, the Sacrifice of the Mass, the real objective presence of Christ's Body and Blood in the Blessed Sacrament and priestly absolution given in auricular confession.

I cannot see how Presbyterian ministers can be received into the office of the sacred priesthood except by the regular way of ordination. Take the question in the Ordinal: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," etc. To come in a special arrangement, glossing over and obscuring the real meaning of the priesthood that which I do not believe any self-respecting Presbyterian minister will do. For who is a priest? A priest is one called by God, ordained by the Episcopal Laying on of Hands, receiving the Holy Ghost, to speak for Our Blessed Lord as His ambassador stamped with the indelible character of priest, and commissioned and empowered (Christ acting through him) to consecrate and offer the Holy Sacrifice of the Mass, bless and absolve in the Name of the Lord to preach the Gospel, and to have the care of souls. Thus every ministerial act of a priest is the ministerial act of Our Lord.

The Living Church

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ing through him. I wonder if that is same as what a Presbyterian minister is he is.

We could imagine such a question being as: "When is a priest not a priest?" answer perhaps would be: "When the concordat Commission is trying to make it the same as a Presbyterian minister." Canons of the Episcopal Church may use the word *presbyter*, but, since it is never in the Prayer Book, its meaning for us can only be synonymous with *priest*. This does not correspond with its use by Presbyterians.

Here, then, comes a pertinent question: "those in the Presbyterian ministry wish to become priests?" Or do they wish to enter the Episcopal Church to minister under the name of priests without *being really* priests—accepting the obligations and the duties of priests. For it is clearly, definitely, and emphatically set forth in the preface to the book that a priest only becomes so by Episcopacy Ordination and according to the form of orth.

I propose a way and form contrary to prescribed rites is unworthy both of the proponents and of those who would take advantage of a lapse that approaches heresy and makes for schism in the body to which Presbyterians wish to enter.

The rank and file of the Episcopal Church have not been consulted about the concordat. The Commission does not really represent communion, although it has on it many differing views. The whole consideration is prejudicial to the Church, doing it untold harm, lessening the numbers of Confirmation candidates and the contributions to missions. All in the last analysis is not the seeking to agree between the Presbyterians and themselves really the trying to find some way to admit their admission to the Episcopal Church other than the prescribed historic way, Con-

firmation and Ordination through the episcopate!

Reunion in this world may be an ideal that God does not mean to bring about. In any event, while not knowing the mind of God, we may be sure that He will not bless a work that is based on compromise, opportunism, and the glossing over of plain truths. The writer does not hesitate to say that he thinks, with many, that unless this concordat is summarily dropped, instead of bringing Presbyterians into the Episcopal Church, it will drive out many of those now in it, and will keep others from joining it. And Rome is not the alternative but rather, a body maintaining to be the Anglican Communion with the endorsers of the concordat in schism.

Athanasius was against the world! His followers were few, but they represented the Catholic Church and in the end triumphed over the many.

If persisted in, the concordat will greatly harm our relations with the historic branches of the Holy Catholic Church, the Roman Catholics and the Easterns, and if the concordat should be approved and adopted, all hope ultimately of reunion of these parts with ourselves must be abandoned.

(Rev.) ARCHIBALD CAMPBELL KNOWLES,
Philadelphia.

TO THE EDITOR: It would be a mistake to suppose the members of the Episcopal Church who bear the name of Anglo-Catholic are apathetic to the reunion of Christendom. Quite the opposite is true. It was none other than Dr. Pusey who made the Anglican Church again conscious of the sin of schism and the imperative duty of Christians to close the breach. He is the father of the present interest in reunion. The subject has been, and is, a foremost item on the program of the Catholic revival;

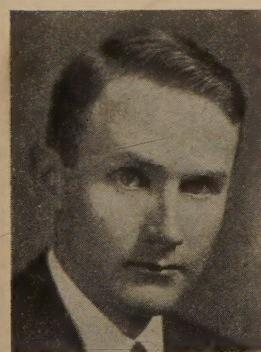
and measures to that end—from whatever source—are greeted hopefully by Anglo-Catholics.

So when the rapprochement between the Presbyterians and the Episcopal Church was announced, Anglo-Catholics quietly awaited the mature draft of the proposed concordat, although meanwhile regretful of the haste which has characterized the work of the Commission, the silence which it imposed on its members, and its claim to have a mandate from General Convention to present it with a program ready for adoption. To some it has appeared that the Commission meant to present the Convention with a *fait accompli*. Probably that is not true, but the methods of the Commission justifies such a conclusion. Nevertheless Anglo-Catholics have been patient and considerate of the Commission's efforts. Unfortunately it turns out that their relative silence has been interpreted by some to be an agreement with the proposed measures; while others have feared that they were indifferent to their duty to offer criticism, or were supine. But Anglo-Catholics are not indifferent to the concordat. Indeed, after mature deliberation, they reject it *in toto*.

Of course I do not presume to speak for any one but myself; nevertheless I have personal knowledge of the conclusions of several hundred of our priests and not a few laymen, so that in stating my opinion I know myself to be articulating the thoughts of a considerable number in our Church who have entertained the proposals hopefully, prayed over them, and studied them carefully. It can be confidently asserted that the proposals are unacceptable to all Anglo-Catholics, and one believes they are to Central Churchmen:

(1) The concordat misrepresents the Episcopal Church. The ambiguities employed amount to adulteration of terms, a device practiced these days in many quarters, but

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one which is totally destructive in lasting results. It has been stated and reiterated by the *Church Times* that the concordat "is a direct surrender of the Anglican inheritance" and would result in the Episcopal Church's being repudiated by the rest of the Anglican communion. One doubts if any Episcopalian would knowingly separate himself from the life and sacraments of the Catholic Church; and we confidently predict that were the concordat put into effect comparatively few Episcopalians would follow into the new Church, for we are averse to any action which would inflict further wounds to Christ's Mystical Body—we think with horror of creating a sect.

(2) The concordat disturbs the peace and confidence necessary for strength and growth. We are all profoundly conscious—never more than now—of our need of all the peace of God which we can grasp. Her clergy and people know the Episcopal Church particularly needs peace within her own borders. After a ministry of nearly a quarter of a century I cannot but conclude that the basic reason for our recurrent missionary "emergency," and other evidences of fatigue and indifference, is our perennial questioning—in one form or another—of the nature, faith, discipline, and worship of the Episcopal Church. Too much of our energy is dissipated in questioning the revelation as preserved by the Church and the integrity of her experience which is her guarantee to men of its truth. Achievement may only be had where there is certainty. A breathing spell from this uncertainty would produce added vitality and militant missionary and social aggression.

I therefore believe Bishop Manning has voiced the considered desire of the bulk of our priests and people by his counsel to the commission to withdraw the concordat.

(Rev.) GREGORY MABRY.

Brooklyn, N. Y.

TO THE EDITOR: As headmaster of a Church boarding school for boys I should like to have the privilege of expressing myself through the medium of your columns regarding the proposed concordat. I ask for this privilege because I already find our older boys disturbed in their minds. As a priest of the Church it has been my duty to teach the 42 boys in the school that we are members of the Catholic Church—a Church which owes its very existence to the fact that it is not a man-made but a divine institution. They have been further taught that to have a Catholic Church we must have a Catholic priesthood and that the chief duty of that priesthood is to administer the sacraments. My authority for such teaching is to be found in the Ordinal; for when I was ordained a priest of the Church of God the bishop said these words: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Presbyterian Church does not believe a sacrificing priesthood is necessary; the Episcopal Church most emphatically does. If the Episcopal Church rejects the priesthood it becomes necessary for it to deny its sacramental teaching. Is it any wonder that boys who have been and are being taught that this is a Catholic Church are confused when they hear of such proposals as are put forth in the concordat under consideration?

I am most definitely interested in Christian unity and will do all in my power to promote it. Such a program, however, as is suggested by the concordat Commission is bound to bring not unity, but further dissension.

St. Peter's School was brought into being because many of us in the Church felt there was need for a Church school which, without such schools in this country, would stand uncompromisingly for the Faith. May God grant we may never have to separate ourselves from the mother who gave us birth.

(Rev.) FRANK C. LEEMING.

Peekskill, N. Y.

Thomas Hawley Canfield

TO THE EDITOR: Will you permit me through your columns, to call the attention of your readers to the following news especially welcome to research scholars interested in the development of our Church and country?

The long-awaited biography of Thomas Hawley Canfield, one of Vermont's active pioneers in Church and State, is under contemplation. In these days of historical biographies, it will be a valuable link in the chain of pioneer transportation development.

To make the biography as satisfactory as possible, assistance is asked from people who knew Mr. Canfield, or who may have unrecorded letters or early reports of his work or other material of interest. Personal reminiscences or anecdotes will be particularly helpful to the biographer.

Interested in building railroads in Vermont, in transportation on Lake Champlain and the Great Lakes and the development of Puget Sound, Mr. Canfield's greatest life work was as one of the earliest and most active promoters of the Northern Pacific Railroad. After withdrawing as one of directors, Mr. Canfield led in developing diversified and scientific farming in the north west.

For 35 years secretary of the diocese of Vermont, he was a staunch supporter of first bishop, the Rt. Rev. John Henry Hopkins and his Church schools at Rock Point. Any biographical material concerning any of these projects would be most welcome.

Letters and papers of value will be turned to the owner after copies have been made.

Will you please correspond with [the undersigned] Mr. Canfield's daughter,

MRS. A. EMERSON HADLOCK,
80 Edgemont Road,
Scarsdale, N. Y.

♦
Negro Work

TO THE EDITOR: I have been reading with great interest and profit a book entitled *A Study of Our Work*, recently published by the archdeacon for Colored work in the diocese of Southern Virginia, the Very Rev. Bradwell W. Harris, whose address is Grace Church, Norfolk, Va. In a brief compass of 16 pages there is a wealth of information about the history, present status, and future possibilities of our Church work among the Negro people in this country. It might well be made the basis of study for any individual or group that may be interested in this important subject.

On page 7 of the leaflet I note that between the years 1921 and 1937 the number of Negro communicants in the Church increased from 31,849 to 54,520—a gain of about 71%. During the same period, according to the statistical table in the *Living Church Annual*, the number of communicants in our entire Church, at home and abroad, increased from 1,104,029 to 1,424,137—a gain of about 29%. The comparatively rapid growth of our Negro work during this period of years should make those who have its development at heart thank God and take courage.

EDGAR H. GOOLD, President,
St. Augustine's College,
Raleigh, N. C.



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EDITORIALS AND COMMENTS

All Saints and All Souls

"Behold congenial Autumn comes,
The Sabbath of the year."

—*Logan.*

RISP, sparkling air . . . swirling leaves on the pavement. . . . Trees gaily decked in red and yellow and russet. . . . Golden corn and purple grapes, rosy and orange pumpkins. . . . The festive season of the when nature adorns herself with all her brightest colors one last fling before yielding to the icy blasts of winter. Later, perhaps, we shall envy those who live in the land of etual sunshine, where green palms are silhouetted against blue sky in December no less than in June. Verily they have reward; but today when the most casual walk into the hthern countryside fairly takes one's breath away with a shness of color that no artist would dare commit to canvas, would not change with any man who knows not the chang seasons, and especially the splendor of these autumn days. Nor do we begrudge the young folks who, dressed in ghostwhite and carrying grinning jack-o-lanterns, send chills of cious fright down their own spines as they play their age-old nks upon their elders. What is a soapy window or an overed ash barrel against the stolen pleasures of an evening t in those most conventional of unconventional pranks! Yet it is too bad that for the great majority of Americans lowe'en is a red letter day all by itself, without reference anything that has gone before or that is to follow after. rryone knows that it is a time for fun and feasting, for nks and pumpkin pies; but most have forgotten that it is Hallow's E'en, the eve of the feast of All Saints.

The Church has not forgotten, nor have thousands of her dren. For them the first of November is not simply the nning of a new month, but is a time when they love to el before God's altar to join in that Sacrament which is pledge and seal of the Communion of Saints.

All Saints' Day is not one of the most ancient holy days the Christian Church, but for many centuries it has been of her best beloved commemorations. In time the festival es only from the seventh century, when the Pantheon, ed into a Christian Church, was appropriately dedicated "The Blessed Virgin and All Saints." From that time

to this many a stately cathedral, many a parish church, many a simple chapel has been given this dedication which so appropriately shows forth the unity of Christians of all ages, countries, and races in Christ, and the perfection of that unity through the Communion of Saints in the mystical Body of Christ.

No one would be so naïve as to believe that the saints whose names are found in the Prayer Book, or in the various calendars of Christendom, are the only ones worthy of commemoration. If it were so, the Anglican communion would fare badly indeed, for only the saints of the Bible are honored in our red letter days, and even the black letter calendars of the Anglican communion stop short before the 16th century. Has the Anglican Church produced no saints, then, since the Reformation? Certainly this is not the case. Along with many other things, we discarded the machinery for canonization of saints at that time, but neither then nor in any other age did the Church fail to produce men, women, and children whose holiness of character and simplicity of faith makes them worthy to be numbered in the fellowship of the saints.

SO, on All Saints' Day we honor the great ones of the Church, known and unknown, who have courageously blazed the way for us—martyrs and confessors, priests and prophets, widows and virgins, kings and peasants—

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed."

All Saints' Day is a great festival of the Church, but to many of us the day that follows, All Souls' Day, is a more intimate and poignant one. For while on All Saints' Day we remember the great citizens of the kingdom of heaven, on All Souls' Day we commemorate those of our own family and friends who have gone before us into the Nearer Presence. On this day, as we kneel to receive again the Bread of Life, we feel ourselves surrounded not by the shadowy figures of holy men of the distant past, but by the familiar forms of those we have known and loved. Father and mother, who first taught us the precepts of our holy religion; brother and sister,

to whom the call has come before us, the priest who was our pastor and confessor, the friend who, we say in our fallible human judgment, died prematurely; the child who was called in the innocence of his babyhood to pass through the portals of eternity—these are they who, with angels and archangels and all the company of heaven, join with us in bowing before the Throne and singing "Holy, Holy, Holy."

Here is no abstract theological proposition, but living vibrant reality. "I am the Resurrection and the Life, saith the Lord; He that believeth in Me shall never die." Of course our dear ones live on. Holy Scripture, the Old Testament as well as the New, is filled with the certainty of personal immortality, and the blessed doctrine of the Communion of Saints assures us of their nearness and unseen fellowship with us. Nor if we kneel in faith before the altar on All Souls' Day do we need any teacher to impress that fact upon our minds, for we know it through our own experience.

WHY, then, do we hesitate to act upon that experience? When she was alive, our mother loved us and prayed for us, as all mothers do. Is it possible that she has ceased to do so now when she is where we can no longer see her, but where her love persists? If we asked for her prayers when we could reach out and touch her hand, shall we not do so now, when she has gone but a little ahead of us on the way? And shall we not also pray for her and for all our loved ones departed, just as we would if we still met them in our daily activities?

For one who truly believes in immortality there can be no question as to the propriety of prayers for the dead. We pray for those we love, and we expect them to pray for us. Whether they are in this world or have gone beyond the veil that separates the mundane from the eternal makes no difference. Death is a mystical experience through which all of us must pass sooner or later, but it is not the end of life—rather it is a mile-stone marking our progress on the path of eternal life.

Let us therefore keep the feasts—both the great festival of All Saints and the more intimate commemoration of All Souls. And let us pray that Almighty God will give us grace so to follow the example of His blessed saints that at last we may enter into the joys that he has prepared for those that truly love Him.

The Every Member Canvass

THE PRESIDING BISHOP'S nationwide broadcast next Sunday (Columbia network, 10:00 A.M. EST) will open the Church-wide every member canvass. Probably never before has a canvass been so carefully prepared and there is every indication that the result of it will be a genuine advance in the work of the Church. In the few places in which preliminary canvasses have already been held, there has been a high measure of success that seems to indicate a new spirit of co-operation throughout the Church.

We cannot commend too highly the splendid preparatory work done by the Church's national Department of Promotion. Under the leadership of Dr. Charles W. Sheerin and Joseph E. Boyle, the department has developed a time schedule, helpful literature, and an appropriate radio tie-up designed to make this the best every member canvass held in the Church for many years. The literature, particularly the every member canvass number of the *Spirit of Missions* and the new pictorial material, is designed to emphasize the unity of the Church's mission in parish, diocese, the domestic and foreign missionary field, and in the spheres of Christian education and Christian social service. The fundamental basis of all of this material

is the belief that if the parish is built up to its most effective strength, the diocese and the general missionary work of the Church will be strengthened in like measure.

Many dioceses have supplemented the material supplied by the national Department of Promotion with splendid canvas material of their own. It would be invidious for us to call attention to particular dioceses in this connection as we have not seen the material issued by all of them, but much of what we have seen has been of a very high order. Parishes also are co-operating either through specially printed material or through the use of booklets and portfolios adapted to their own specific needs.

Everything points to a successful every member canvass this year. If the goal is reached it will be unnecessary to have a special appeal next spring to avert an impending deficit and it will be possible for the Church, both at home and abroad, to make a genuine advance. As the Presiding Bishop has clearly put it: "If we attempt great things for God we can expect great things of God."

Never before have the parishes had so much splendid amateur help in preparing for the every member canvass. The results are now up to the parishes themselves, and to every individual Churchman. Let's make this a real every member canvass so that 1940 will stand out as the year in which the Church stopped talking about deficits and began to move forward courageously under the banner of Christ the King.

Bishop Parsons' Reply

WE PUBLISH in this issue a lengthy reply from Bishop Parsons, chairman of the Commission on Approach to Unity, to Bishop Manning's recent open letter to the Commission [L.C. October 4th].

Bishop Manning in his open letter made four main points in regard to the proposed concordat with the Presbyterians. Briefly these were as follows:

(1) The concordat would "work untold harm to the cause of Christian reunion in its larger and wider aspect."

(2) The proposed concordat is "not in accord with the faith and doctrine of the Episcopal Church, and if adopted will bring not only discord but actual division in the Church."

(3) The proposed concordat is "one of those well-meant but mistaken efforts to promote unity by the use of ambiguous phrases which cover up fundamental differences."

(4) The proposed concordat "will sow dissension in our ranks where now there is peace and harmony and a steady deepening spirit of understanding and fellowship between the more Protestant-minded and the more Catholic-minded members of our communion."

Bishop Manning's four points were well taken. If a further proof of their validity were required it is amply supplied by the present letter of Bishop Parsons, for this letter indicates more clearly than any statement that has been made heretofore that the chairman of the commission rejects wholly the Catholic doctrine of the priesthood. This is clear from the interpretation that he places upon every Anglican pronouncement that he cites.

The proposed concordat is therefore admittedly based upon rejection of a doctrine that the Episcopal Church, in common with two-thirds of Christendom, holds to be an essential part of the faith. The ingenious way in which Bishop Parsons argues that the setting forth of this doctrine as one of the four fundamental planks in the Lambeth Quadrilateral makes it only a rule of order rather than a doctrine is clever but not convincing. Indeed the same line of argument would prove that the Bible and the sacraments were not a part of the Fa-

RAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Divine and Human Love

SUNDAY AFTER TRINITY

NOVEMBER 5TH

THE *Epistle* we are given a model of the way in which a Christian minister should think of his people. St. Paul, in prison, writes to his congregation at Philippi. He thanks them for them, remembering before God with joy their "fellowship in the Gospel," and being confident that God, who has begun His work of grace in them, will bring it to perfection: for he has them in his heart, and he in prison and they in liberty are members one of another, and partakers together of God's grace. And he prays that the love which they have ripened into wisdom and right judgment in all things, so God may be wholly glorified in them.

All that is here said of the congregation at Philippi applies equally to that of which you are a member. Use the effect as a prayer for it.

In the *Gospel* we are shown the basis on which the Church's life rests. The King (God) has freely forgiven you the debt which you could not possibly pay: ten thousand talents or over ten million dollars. "Herein is love, not that we loved him, but that He loved us." If now you go out and find another person who has done you wrong, and owes you a debt which he can quite well hope to pay off (100 "pence," i.e. a shilling—call it twenty dollars), and you refuse to forgive him, your own forgiveness is revoked. "I forgave thee all that because thou desiredst me: shouldst not thou also have compassion on thy fellow-servant, even as I had pity on thee?"

the Church, as they also are mentioned as distinct from the others.

One thing should be clearly noted about this exchange of letters. Bishop Parsons in his reply to Bishop Manning expresses his own personal opinion and not the considered view of the Commission on Approaches to Unity. As he says, the commission has had no meeting since the publication of Bishop Manning's letter. On so important a matter we should have proposed that the chairman would submit the letter to his colleagues on the commission for their judgment before making a reply. Since he has not done this, however, the reply must be considered as a personal one and not as the answer of the commission.

It has been amply demonstrated that the proposed concordat proved a matter of controversy rather than of unity, both in the Episcopal Church and in the Presbyterian Church. So far as our own Church is concerned, if the concordat is forced to a vote in General Convention the result will be a major controversy that will undo all of the good work of the Forward Movement in drawing together the various sections of the Church. What will it profit us if the unity of our own communion is gravely jeopardized in order to secure a semblance of agreement with a branch of the Presbyterian communion which has conspicuously failed to heal the many breaches in its own Presbyterian fellowship?

Another factor in the situation is the almost certain postponement of the Lambeth Conference on account of the war. The proponents of the proposed concordat have frequently

said that it was their intention to submit the scheme to Lambeth for its approval before proposing it for formal action in General Convention. We think it unlikely that Lambeth would approve the proposal in any event, but in view of the fact that the proposal cannot even be submitted to Lambeth we feel that it would be most unwise for the proposal to be brought before General Convention next year.

The Commission on Approaches to Unity will meet in St. Louis November 9th. It will have before it a specific proposal from several of its members that the proposed concordat be withdrawn entirely, and that negotiations with the Presbyterians in the future should be along the more hopeful lines of the "things agreed upon," and the main highway of Christian unity as indicated by the World Conference on Faith and Order. It is to be hoped that the commission will see the wisdom of this proposal and will withdraw the proposed concordat entirely at this time.

ACKNOWLEDGMENTS

DORNAKAL QUININE FUND

Rev. John S. Williamson	\$2.50
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RUSSIAN THEOLOGICAL SEMINARY IN PARIS

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Root of the Matter

WHATEVER improvements we may make in our methods, or in our organization, that which is the root of the matter, that upon which all real missionary faith and interest depends, is faith in the Lord Jesus Christ—faith in Christ Himself where we now lift up our prayers to Him in His place at the right hand of God. Without this, our talk about Christian missions is empty and meaningless. Without this, our campaigns and programs are but lifeless, creaking machinery. It is faith in Christ Himself which will fill the Church with missionary power, and nothing else will do this.

—Bishop Manning.

SAUCE FOR SINNERS

MYIRE is aroused by the lady parishioner
Who's known far and wide as a first-class suspicitioner;
Who views all the world with a manner superior,
Convinced that all motives save hers are ulterior;
Who, under the guise of a touching benevolence,
Repeats parish gossip that reeks with malevolence.
If I should erase her, with glee uncontrollable,
I'm sure not a person would be inconsolable.

BUT:

The one certain cure for this threat to our sanity
Is based on the stuff that preserves all humanity:
Insist that she labor at something voluminous,
Like shoveling snow, or unloading bituminous.
And if for such hand-work she shows no proclivity,
Explain that salvation depends on activity:
The more time spent thus, on her soul's re-conditioning,
The less she'll have left for her snoopy suspicioning.

NOMDI PLOOM.

The Teen Age in the Parish

By the Rev. Gordon B. Galaty

Curate, Grace Church, Oak Park, Ill.

THE problem of training Church young people between the ages of 14 and 19 is very pressing, not only to those who guide the policies of Church secondary schools, but to the far larger number who deal with young people educated in local public schools. Much criticism has been given of the work that parish clergy do in preparing these young people for college and for work in the world. No doubt a great deal of this criticism is just, but not all of the blame rests upon the parish clergy who are at present laboring among our young people. A great part of the problem arises from the training which was given the parents of today when they were growing up. The education of the children of today is divided between the secular schools, the parents, and the Church; a division which complicates the task of the Church.

The secular schools for the most part have ruled out of their curriculum any systematic religious education. They rate religious education for the most part as an extra-curricular activity and coöperate with such teaching and training in a half-hearted manner.

Parents likewise do not consider religious education or training of their children as an essential obligation on their part. They claim that this is the task of the Church and of the clergy, who are considered as professional religious trainers. These parents are the product of the college education given our young people since the war. Here they came into contact with materialism and humanism, a shock for which they were not prepared by any of the three educational agencies. The religious work done by our college pastors after the war was inadequate. The result is that the parish clergy of today are faced with the two-fold task of preparing a rising generation for college and of educating the parents of these children, so that they may receive some sort of coöperation from the home.

The parish clergyman should approach the problem of religious education with an open mind. He must first analyze his congregation to determine the depth of their spiritual development. This is a very important step in the training of young children, for unless their parents and the congregation are working as a unit toward a definite goal each age group will go off on a tangent and the unity of the parish will be lost. The second step is for the priest to set his goal—the goal which he hopes to reach over a period of years. This goal must include not only the basic teachings of the Church, but also the kind of prayer life he wants his people to practise, the externals of religious expression he desires them to use, and also the type of ceremony and ritual he wishes them to become accustomed to using in the service. We cannot expect the ordinary parishioner to live the same kind of a life that we expect of monks and friars. We cannot expect the same type of service to be used by people who have had a ritualistic background or a non-ritualistic background. The greatness of the Anglican communion is that she can include people of varied background and development. Standardization is not hers by inheritance. It is one of the basic Catholic concepts that the church has unity of principle, not unity of form. This should be one of the guiding principles in teaching our young people of teen age.

The next step for the parish priest to take is to plan his young people's program in such a way that it presents a logical

progressive development for his children as they grow. Perhaps the easiest way of discussing this point is to explain how one parish in the diocese of Chicago is developing its program. Grace church, Oak Park, is one of the largest parishes in the diocese. It is situated in a community that is gradually being transformed into an apartment house area and a semi-home community. Children are a problem for many of the parents who do not have adequate room to permit them to do things on their own initiative. The parents themselves have certain sophistication about religion which they developed during their college life 15 or 20 years ago. This has made them rather immune to the appeals of the Church and, though they desire to have their children brought up in the Church, they themselves do not feel that they are under obligation to the Church.

The first step in solving the problem of the young people was to find suitable leadership. Two fine women were found who would take the responsibilities of the Young People's fellowship and St. Agnes' guild, which is the younger branch of the Woman's Auxiliary. These women over a period of three years have developed a close rapprochement with the girls of the parish by not demanding too pious a program. At first the program was devoted very much to fellowship and good times together. Gradually, as the children became better acquainted and in the habit of coming to church, they were given other tasks to do. For instance, the girls in St. Agnes' guild, who are confirmed, began to make dolls for the country hospital, collect sugar for the old people at Oak Forest country poor farm, and serve on a junior altar guild. Each of these tasks was made to be important. Then they took on the responsibility of clothing two girls at one of our settlement houses. This guild has now developed to such a point that service to others is the main part of the program.

IN the Young People's fellowship the program began in a very simple way. Meeting Sunday evenings at 6:30, the young people had refreshments provided by their parents. Dancing for a period was the mainstay of the program, and trips to various points of interest in Chicago were undertaken. These trips were received with glee by the young people. Gradually through this medium the desire to do things for other people became apparent. Then came the planning of how to raise money for such activity. This was solved by having an annual dance once a year at a minimum cost. The dances and the trips have gradually dwindled now until they are but a part of a balanced program; the young people themselves are not always have to be entertained but are interested in doing some of the work themselves. The program, however, is still based primarily upon fellowship, for this organization is looked on as the high school children's medium for missionary work among their friends. If any of their friends become interested in the Church through this organization they are placed in the Confirmation class and then are permitted to join the St. Agnes' guild or the acolytes.

Through the acolytes' guild the rector, the Rev. Harold Holt, has been working with the high school boys in the service line by giving them the responsibility of serving the altar. These boys also participate in any activity which

(Continued on page 12)

A Defense of the Presbyterian Concordat

An Open Letter to Bishop Manning

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

MY DEAR BISHOP: One ought not perhaps even to hint at a jest about so serious a matter, yet as I read over and again your Open Letter to the Commission Approaches to Unity, I feel like a humble little Polish as Hitler's *Blitzkrieg* bursts upon it. The bombs drop. issue is settled.

Indeed we are humble, we who are foolish enough to the proposed concordat. All who hold "the Faith and of the Church as the Prayer Book declares it, discovered," you tell us. Obviously we are not only foolish but scolds. Bear with us nevertheless; no! bear with me, for the Commission has had no meeting since your letter was sent. with me while as an outcast and very humble I try to you the foolish things that have been in the minds and of some of us. I will not try to follow the order of your ments but speak of what seem to be its essential points. (1) And first in regard to the priesthood and episcopal mation, we had not been able to discover that the Anglican munion or our own part of it had ever declared that a rinal position on this matter was part of the Faith of Church. If you will read over the Preface to the Ordinal fully, we hope you may see how some of us have thought as a statement of history ("from the Apostles' time" etc.) of policy ("that these orders may be continued and rever- y used and esteemed" etc.). We had been a little com-

ed too by reading in the Report of the committee on unity the Lambeth Conference of 1930 the words: "When we k of the historic episcopate we mean the episcopate as it erged in the clear light of history from the time when nite evidence begins to be available." We had turned to the ciles and although we recognize them as having no par- larly binding force, it seemed comforting to find that, in definition of the Church nothing is said about the necessity bishops; indeed hard though it is for a bishop to confess it, thing is said in all the Articles about bishops or priests pt that they are allowed to marry and must be properly secrated according to the Order in the Prayer Book.

Then, realizing that the Lambeth Conference is the only y representative of the whole Anglican communion, we ed again to its pronouncements. The comfort we found somewhat dashed by the realization that the Conference l must come under suspicion. It approved and set forth its own the Chicago Quadrilateral of 1886 which separates nately the Faith of the Church (Nicene Creed) from the toric Episcopate. In 1920, in Resolution 12 the Conference lks of "the celebration in Anglican churches of the Holy munion for members of the Anglican Church by min- rs who have not been episcopally ordained" as not in ac- lance with "the principle of Church *order* set forth in the face." That seemed to us to be quite a different thing from idding it because it violates the Catholic faith. If it is a stion of Church order alone, the Church would in the rests of a larger purpose have the right to recognize some gularity.

In 1930 Resolution 40 approves of the South India plan. e express," it says, "to our brethren in India our strong re that as soon as the negotiations are successfully com- ed the venture should be made and the union inaugurated."

Now the plan, as is well known, states expressly that in accepting the episcopate "no particular interpretation of the fact is thereby implied or shall be demanded." This position is repeated in the report of the committee on unity which the Conference approved.

And then we remembered that we had vowed at our ordination to teach nothing as necessary to salvation "but that which you (we) shall be persuaded may be concluded and proved by the Scripture." We searched the Scripture and could find nothing at all about any particular kind of minister of the Eucharist being necessary in order to make it a saving ordinance. Very foolishly, no doubt, we came to the conclusion that since the concordat did supplement Presbyterian ordination by the laying on of the hands of the Bishop, the *order* of the Church was safeguarded and its Faith in no way touched.

(2) I realize also from your letter that we have done something quite wrong in suggesting in the concordat that this action by the Bishop is not reordination but an extension of a recognized ordination. But let me explain. We were instructed (I am speaking now of our Commission) to find ways to achieve a declared purpose to unite. This matter of ordination seemed crucial. It was obvious that our Presbyterian brethren would consent to nothing which suggested that their ordination was not as *real* as ours.

A GAIN the Lambeth Conference came to mind with its noble appeal in 1920 to all Christian people. "We thank- fully acknowledge that these (non-episcopal) ministries have been manifestly blessed and owned by the Holy Spirit as effec- tive means of grace." It is true that the appeal in suggesting a mutual recognition and commissioning does definitely expect that on our side there would be episcopal ordination. But it says that no repudiation of a past ministry could be asked. The 1930 Conference in its report of the committee on unity went a step further and gave a clue to procedure: "Thus considered (*i.e.*, in connection with reunion) there is at present no ministry which fully corresponds with the purpose of God." Again and again we found that theologians of standing had accepted this position which has been so well studied by Canon Quick, that in a divided Church all orders are defective. Certainly, if the authority of the Church enters into the matter at all, our orders which are not recognized by over half of Christendom, do not fully correspond with the purpose of God.

We found too that in conferences held after 1920 between representatives of the Church of England and the Free Churches the former group, including the present archbishops, stated their readiness to accept the Free Church ministries as "real ministries of the Word and Sacraments in their several spheres." In the concordat, that phrase is quoted almost verbatim. We noted also (and this, it seems to us, is quite im- portant) that in our own Canon 11, in providing for the ordination of a minister of a non-episcopal Communion, the Bishop is authorized to make the following declaration: "A.B. who has already been ordained a minister of Christ, etc. . . . We are about to confer upon him authority to minister in this Church" and to put in the Letter of Orders the words "Recognizing the ministry which he has already received and hereby

adding to that commission the grace and authority of Holy Orders as required for the exercise of the ministry of this Church."

We have not been able to see any difference in principle between that and the concordat except the dual ministry feature which is already incorporated in our canons in the Congregational concordat; I have a vague recollection, dear Bishop, that you yourself were one of the promoters of that action.

We were also led astray by that resolution of the Lambeth Conference of 1930 (Resolution 42) which states that "The Bishops of the Anglican communion will not question the action" of a bishop who permits communicants under special circumstances to receive Communion in other Churches. The context makes it clear that it means non-episcopal Churches. Furthermore, the last clause of the note attached to the resolution says that it is the "rule of our Church that the minister of the Sacrament should be an episcopally ordained priest." Clearly the Conference would not have said *rule* if it had meant *doctrine*. Clearly also it would have been a mockery of sacred things for the Conference to have permitted this if they did not believe that those Sacraments were a means of grace.

Indeed, it cheered us to realize that this view has been held by many staunch Churchmen ever since the Reformation. Even Lancelot Andrews, after declaring his own belief that episcopacy is by Divine Right, writes: "He must needs be stone blind that sees not Churches standing without it; he must needs be made of iron and hard-hearted that denies them salvation." Cosin seems to have had an even more lax and improper view of these other ministries!

It seemed to us that if these ministries were real and their Sacraments means of grace, it was not repudiating the Catholic Faith to say so, especially as the symbols of our Faith said nothing about orders. It is all very confusing, we recognize; but after all, the concordat does not go farther than recognition. It does not propose that a non-episcopally ordained minister shall minister in our Church without having his ordination extended by the laying on of hands of a bishop.

It does seem frightfully confusing, this business of confining salvation to those who receive the two Sacraments, if we recognize as a saving Sacrament only a Eucharist celebrated by an episcopally ordained priest, and at the same time believe that all these other people who certainly could receive the Eucharist at our altars and do not, are really saved. It must make sense because you and so many others who know about these things say so; but to some of us it does still seem confusing.

THIS letter is already so long that I will not try to speak of confirmation other than to remind you that evidently in the minds of the representatives of the Anglican communion it is not at all in the same class with the bases for unity proposed in the Quadrilateral.

Let me however speak of two more matters. I am sure that every one agrees with your statements about the Bridge position of the Anglican communion. I believe in it with all my heart—so much so that I am head of the Anglican and Eastern Society out here on the Coast, am heart and soul with Bishop Wilson in his wide and clear view of what our policy should be and have written and spoken endlessly about this very matter.

But I suppose a good many of us have had the rather absurd notion that a bridge, to be really useful, ought to reach both sides of the stream. "If organic union is to be achieved" you say, "it must be in accordance with Catholic

Faith and Order." That statement is quite as ambiguous anything in the concordat; but in the context of your letter it seems to mean Catholic Faith and Order as you understand it. Now I think it is just as well to remember that the wretchedly inconvenient Lambeth Conference of 1930, in the report of the committee which consulted with the Orthodox deputation (a report accepted by the Conference) put before that deputation of the lines along which approach was being made to non-episcopal bodies, and the Patriarch of Alexandria pointed out that this was what the Orthodox called economy. "The Church has full authority from its Divine Founder to use economy upon matters which concern the advantage of the Church upon condition that it does not clash in any way with the fundamental grounds of Faith." The chairman of the sub-committee which carried on these discussions and drew the report was the Bishop of Gloucester, whose position on non-episcopal orders is well known.

In view of this statement the Lambeth Conference knew that the Orthodox authorities understand the line of our efforts. On the other hand the Lambeth Conference is not likely to approve of action which would jeopardize our relations with the Eastern Churches.

AND now, if I have spoken not quite seriously enough at the beginning, let me end on a note of very decided seriousness. You ask the Commission to withdraw the proposed concordat in the interests of the peace of the Church. Now I do not know what the Commission will do about that when they consider your appeal and others of the same kind. I do not myself see how they could do so on the grounds which you offer.

These proposals have been worked out with the official representatives of the Presbyterian Church. The Joint Conference gave them to the public for consideration and ordered them printed. The House of Bishops heard them a year ago with such interest that they asked that they be issued with a syllabus to help study. After delay, which because of revision was fortunate, the syllabus is about to appear. Our National Council in collaboration with the Presbyterian Board of Education printed the proposals in a pamphlet for the study of unity. I have been 45 years in the ministry of the Church and I can think of few things which have aroused more general interest than the whole project, including the concordat. We would, I think, have no right to withdraw it. But why should we? It is one thing to say that conscientious scruples must be considered. Surely that is true. It is another thing to say that because some people in the Church think a thing is wrong, other people who think it is right should withdraw it from discussion. Are you afraid the Lambeth Conference may approve? Are you afraid of General Convention? Are you afraid to discuss these matters with your brethren? The threat of schism which I have criticized is sadly reminiscent of some political methods which have made untold trouble in the world of today. Why should Fr. Hughson say if you don't stop the concordat I will leave the Church? Why should he not say, "Let us talk this over. Let us hear what the Lambeth Conference has to say about it; and what General Convention has to say"? Why should we not as Christian gentlemen talk these things over? Why should I accept your assertions that the Catholic position of the Church is in peril? or that the concordat plan is an impossible one? If the first form of the concordat was ambiguous, the second is not. (Dr. Macartney had not seen the latter.) It makes clear what is proposed and it has weighty theological opinion in its support. Why should we not, I repeat, like Christian gentlemen try to discuss these things without

hysteria? Why should we not like scholars admit the possibility that we may be wrong? Why should we use threats? The question of episcopal and non-episcopal ministries is one of the most vital in the whole unity movement. Various plans for the solution of the problem have been made. The concordat proposes what might turn out to be a possible way out of the

difficulty. Why should we ask that it be shelved without consideration?

Very seriously and earnestly I protest that the way of our Lord is the way of reason, of mutual consideration, of the search for truth—the way which seeks the guidance of the Spirit of Truth in the fellowship of love.

Paris, the Fourteenth Sunday after Trinity

By Paul B. Anderson

NSUNDAY, the 3d of September, my wife and I went to the village church for 11 o'clock Mass. It was St. Julien's day, the feast of the patron saint of the village, and the church was well filled—the peasants and shopkeepers in their sturdy black, the womenfolk in their Sunday best, and the little boys from the chateau in their trim jackets and white gloves. The organist in the loft produced a good prelude while the choir boys scurried about, half in them in crimson and lace, waiting for the curé to arrive. The pews and candles were lit and the Mass began. Prayer became audible, for it was not only a fete day but a solemn day.

The curé takes his place in the pulpit and in a kindly voice begins the story of St. Julien. He tells of his life as a Roman soldier, of his courage during the persecutions. Having sought refuge in Auvergne, he was followed, but as his murderers drew near, he came out to them and declared: "it is enough, I am ready to join Jesus Christ." The curé reminded the people that the prayers of St. Julien had in times past saved the village, and that his prayers were still potent. "I have hesitated to trust myself in speaking at this solemn moment," he went on, "and so have written out a declaration." Then, in a quiet but firm voice he read from two sides of a slip of paper. He did not know that at that very moment the Prime Minister in London was issuing another declaration, setting forth that a state of war existed between Great Britain and Germany. But this simple declaration of the village priest in the center of France was of equal portent, for it proclaimed that the forces of evil were at war with the forces of Christian civilization. It is a war brought about by one man. A man? Rather, a demon." After the declaration was folded away, he read notices of *messes de départ* requested by various families for their sons who had been mobilized.

At four in the afternoon as we walked along the lane to visit friends at the chateau, a farmer caught up with us and told us, "At 11 o'clock war was declared." Was he referring to Chamberlain or to our village padre?

Certainly there had been little hope that it would be averted. It was only a question of the day and hour. The cure had even announced that he was happy that the *école libre* of the parish would be able to continue, for although the teacher had been mobilized, the teacher's wife had the necessary diplomas and would be able to take his place. For days there had been prayers for peace. At Nancy the *neuvaine* was just drawing to a close, at Notre Dame des Victoires in Paris, the same. But there was a profound and universal feeling in France that this was not a situation to be resolved by negotiation and settlement, for, as our kindly curé had said, it was a struggle with the forces of evil and evil must be overcome. Even before the end of August, I listened over the radio to the abbé who was answering religious questions which had been sent in, and was struck by this one: "Should we pray for the death of Hitler?" It is probable that no previous conflict in modern times

has found the religious forces in France on a higher plane of spiritual and moral energy. Just a year ago the leading Protestant denominations had formed a complete union; the controversies over Barthianism and over social questions had strengthened Protestantism's fiber rather than weakened it. A corps of lively young pastors had come forward to join Dr. Boegner and others of his generation. The ecumenical spirit had been fostered, lines of literary collaboration established with French Catholics, and the Orthodox choir and Orthodox bishops invited to special services in Protestant churches.

Certainly the French Catholic Church is outwardly stronger than it has been since the revolution, and inwardly on a rising wave which has not yet reached its crest. The relations between Church and State are better than at any time under the republic. No longer is the Catholic faith held synonymous with monarchist feeling, and secular forces of the left have discovered that *Christ in the Suburbs* is not merely the title of a book but the appearance of a spirit of kindness, social service, and brotherliness brought to the working classes by an intelligent and sacrificial body of priests. In April, 30,000 Young Christian Farmers at a conference in Paris, and a year ago twice as many Jocistes (Young Christian Workers) marched in procession through the streets of the capital. These are but two of the manifestations of the strengthening of religious forces brought about by the efforts of the Action Catholique. In the realm of thought, while Barth held sway among the Protestants, St. Thomas has led Catholics with sturdy tread along the search for truth. These are not the days of heresy hunting whether in theology, science, or social theory, and it is this freedom which has made it possible for lively Christian spirits to explore the world in which the Church lives and to pioneer its undertakings in these new domains. Little wonder, therefore, that the Church prizes this freedom, recognizing it as a great good which should be available to all people.

It is this spirit of universality which is perhaps most characteristic of the French attitude toward the nature of the present conflict. It leads Pierre l'Ermite to write in "*La Croix*" today, "I ask how it is possible, in face of the flames which have been lighted and which menace all nations, that any country in which a human heart beats can still pretend to rest neutral." Others repeat that France is again fighting the battles not only of France but of civilization. "*Temps Présent*," in an article which stands out because of the numerous columns whitened by the censor, discusses the future of Europe. The writer feels that C. K. Streit holds too optimistic a view in calling for a federal constitution embracing the States of Europe, and believes that a confederation of States should be the objective. Neither neutral or belligerent countries desire a super-State which must be obeyed according to a majority of votes. There are too great divergencies, and the base of federalism depends not only on the necessity of facing a common danger but on

ST. GEORGE'S, BERMUDA

SOME day I may be blind. I may not see These lights of Broadway shine. But I have visions that will stay with me, For I have seen a poinciana tree Scarlet, against a blue and burnished sea, An ancient church of mellow masonry, A passion-flower growing on its vine.

MARGARET ELLIMAN HENRY.

the existence of a minimum of common conceptions—social, political, and philosophical. Time will be required to resolve the "three ideological conceptions which divide our ant-heap: the democratic, humanist, and Christian ideology of the Western countries, the totalitarian, brutal, and pagan ideology of Nazi Germany, the communist and primitive ideology of Stalinist Russia." At any rate this Catholic weekly is thinking not only of how to wage a war but of how to end it.

Moreover, most of the people of France have this week been too close to the rising flames to think of the new structure. Their sons and husbands have gone; their children have been evacuated. Paris is a city without children. We live in Neuilly, next to the Bois de Boulogne, which is usually swarming with youngsters, but I have not seen a baby carriage all week. Parents who failed to get their children away earlier acted with all haste after hearing the sirens and sitting in the cellars for a couple of hours in the middle of the night. The wife of a noted Christian author told me of their first experience with air raid warnings: "We all got dressed and wondered what we should do. We decided to pray and then wait and see." That's about all you can do.

THERE have been great crowds at solemn Masses at Sacre Coeur on Montmartre, but particularly at Notre Dame des Victoires. The people say that it was prayer in this church that secured the "miracle of the Marne" in 1914, when Marshal Foch declared, "It was God who gave us the victory." It is here that hundreds of soldiers have come with their mothers and their young wifes for *messe de départ*. Scarcely a household but has been touched, for mobilization has cut a 30-year swath through the manhood of France, men of all ranks and stations, *garçons de café*, members of parliament, priests of the Church. A special appeal has been made for contributions to provide mobilized priests with the necessities for celebrating Mass wherever they may be. Many young women in offices and in institutions related to national defense have also been mobilized, and, as the preacher at St. Pierre de Chaillot said this morning, "all must serve."

At our own Cathedral of the Holy Trinity the sizable congregation of two Sundays ago dwindled to 35 today. After the service I met the verger going down the aisle "to see if anybody had forgotten his gas mask." Yet tomorrow the Auxiliary will meet to renew its war-time service, as 25 years ago, preparing surgical dressings and knitting. The Russian Orthodox Church organizations have had much more to do. The French authorities have generously put Stateless refugee children on a parity with citizens in facilities for evacuation and care, but for one reason or other many failed of this provision. The organizations born out of the inspiration of the Russian Orthodox theological academy in Paris hastened to meet this situation, and within three days more than 100 small refugee children had been evacuated, those under three being accompanied by their mothers where this was desired. Many helpless aged, who suffered the war and revolution in Russia,

have now to be assisted by these organizations in a fresh trial of suffering and sacrifice.

It is with pain but without hatred that Christians in France are meeting the present situation. As Cardinal Gerlier, Archbishop of Lyon, has said in his pastoral letter, "Conscious of desiring to serve nothing but the right, of aspiring to nothing but justice and brotherhood between men and peoples, without hate for any, we remit our cause to God." At the close of this letter he reveals the profound spirit which is evident throughout French life in this crisis, when he recalls the "mysterious law of sacrifice and the redeeming value of suffering of which the Cross is the symbol."

The Teen Age in the Parish

(Continued from page 8)

demands the concerted effort of young men. However, the organization does not try to raise money or charge any dues. These boys participate in other organizations which raise money, thus learning what it means to give both of time and of material things.

So well has this program worked that this year the young people came to us and asked for a church school class on Sunday mornings to discuss the doctrinal teachings of the Church. We did not have to thrust this upon them; they demanded that we give it to them. And so we located four very good people, college graduates who are somewhat older than these young people, to lead the class. The preliminary discussions were of such a nature that they have now driven these young people to the point of asking about God. They want to know about the doctrine of the Trinity, about the nature of God, and where we differ from other Churches and denominations.

Along this same line, the whole high school department has undertaken, in coöperation with some of the neighboring parishes, a monthly program based on the study of what kind of God other peoples believe in. An Oriental student from Brent house at Chicago university is invited out once a month to speak to these young people. Much interest has been shown in this program and it has increased their desire to know more about our beliefs.

The girls have demanded a part in the worship services of the parish. This has been given them by building a girls' choir which sings Evensong every Sunday. The plan is to make each service a gem in which the history of music is traced from the beginning of the Church to modern times. Again an opportunity is offered to teach and train our children in the Christian way of life.

WHAT is our goal? It is very simple: We want to train our young people on the fundamentals of the Christian religion and to develop in them by the time they are junior and seniors in high school the habit of attending church every Sunday. Thus when these young people leave home they have an anchor to hold to when they come in contact with materialism, humanism, and all the other isms. They have a loyalty to the Church as well as to their parish. Time has shown that when these young people return they do not cut the Church but are anxious to get back into the swing of things as they make their adjustment to their new life in the world.

No, it is not more material that we need in teaching and training our young people. What we need is more man power, more consecrated and devoted leadership among our older lay people, so that we can have a program which is so active that our young people know that the Church is alive.

NEWS OF THE CHURCH

Washington Synod in Church Debt Drive

vincial Meeting Unanimously supports Move to Prevent Undue indebtedness of Parishes

WILOKES-BARRE, Pa.—A report on Church debt [L. C., September 20th], pointing out the seriousness of the burden and including a proposed plan for the consideration of diocesan conventions was adopted by the synod of the province of Washington which met October 17th to 19th, with a resolution referring the report to all member dioceses of the province and recommending it to the synods of all provinces.

The proposed canon sets a limit on the amount by vestries of parochial debt, either for current expenses or for parochial improvements, and provides that a plan of amortization must be worked out at the time of incurring the debt.

The committee was continued to promote the adoption of the plan by dioceses, and an appropriation was voted for it. The Rev. John W. Gummere is chairman.

The provincial clergy placement committee sent its report to the synod, including a list of recommendations which were approved and offered to the dioceses for their consideration: These included establishment of a provincial placement bureau and diocesan placement bureaus, use of uniform forms to be filled out by officials of vacant parishes and by the clergy for service records, and a "form of call," as well as proposed diocesan canon in three sections.

VISIT MINE

After a luncheon at Hillside farm, the country home of Mr. and Mrs. William Conyngham, visits were made, according to choice, to St. Stephen's Church Camp and the Dorrance mine of the Lehigh Valley Coal Sales Co. Here, cameras clicked as boys donned miners' suits and put on miner helmets with the usual electric light in front. It was noted that a large proportion of the ladies attending the meetings of the Woman's Auxiliary, the Church Social Club, and the Daughters of the King chose the trip through the mine.

Speakers at the meetings of these organizations held in the First Presbyterian Church house included the Presiding Bishop of the President of the Synod, Bishop Brett of Bethlehem; Bishop Strider of West Virginia; the Rev. Philip H. Steinbeck of the diocese of Bethlehem, and the Rev. Clyde Brown of the diocese of Washington.

Elections resulted in unanimous choices of Bishop Brown of Harrisburg as president, Spencer Ervin of Philadelphia as treasurer, and Bishop Strider of West Virginia as representative on the National Council.



DR. SPIEGEL

German Refugee Professor, Dr. Walter Spiegel, Joins Cincinnati School Faculty

CINCINNATI—Dr. Walter Spiegel, a German refugee professor of theology, has arrived in Cincinnati to join the faculty of the Graduate School of Applied Religion, which began its new year recently.

On invitation of the board of trustees, of which Bishop Hobson of Southern Ohio is chairman, Dr. and Mrs. Spiegel came here direct from Zurich, Switzerland, where they fled after his release from a concentration camp and 37 days and nights of mistreatment and complete isolation from the outside world. He was for several weeks seriously ill in bed after release and then moved across the Reich border on a pallet. They were permitted to leave with only ten marks (about four dollars). Their household goods are interned in Bremen by the war-blockade and probably cannot be recovered.

Mrs. Spiegel, an accomplished linguist, is a native of Lodz, Poland, now in the hands of Reich troops. Dr. Spiegel, like Albert Schweitzer, combines theology with music and was able to bring his concert violin to America.

"The Nazis made no formal charges against me," Dr. Spiegel said, "but unquestionably I was guilty in their eyes of two serious offenses, first as the descendant of a non-Aryan grandparent, and second because of my membership in the Lutheran Confessional Church with Pastor Niemoeller and others who resisted Nazi totalization."

Dr. and Mrs. Spiegel will reside temporarily at the Gates House, a building of the graduate school. His seminar course will be on contemporary continental theology in relation to totalitarianism, Church freedom, the protest theology of scholars like Karl Barth and related topics.

New Church Action Movement Launched

Effort to Develop Lay Apostolate in Community Problems Approved by Midwest Synod

RACINE, Wis.—A movement to band together within parishes throughout the country laymen and women "to learn, to pray, and to work for the Christian solution to social problems of the parish in the community," was unanimously approved here by more than 400 delegates attending the synod of the province of the Midwest.

The movement, entitled Church Action, calls for small groups of about 12 members to be formed in a lay apostolate. When a larger number is attracted, the groups will be divided. Persons will be admitted by invitation and there will be no restrictions on age or sex in the groups.

"Church Action is not proposed as just another organization," the report outlining the program said. "Indeed, it should not at first contemplate any organization whatever behind the group. Meetings between groups for conference and encouragement will, no doubt, take place, if and when they appear to be useful. The point is that this is not intended to be an organization conceived upon a national or diocesan scale and introduced into parishes from above.

"It must grow from grass-roots. Each group must spring up by the spontaneous action of laymen in a parish, who desire the assistance which association with others can give in the performance of their own Christian duties in the community."

COMMISSION SET UP

A commission of the provincial department of Christian social relations was set up with Charles L. Dibble, moving spirit in the project, as its head, to promote the growth of Church Action groups.

A small group of parishes in six dioceses within the province have been selected for experimental centers in beginning the Church Action program. The commission plans to work with these at the beginning, expecting the movement to spread from them by its own power.

Notable in the program of Church Action is its emphasis on the Eucharistic character of all community action by Churchmen. As envisaged by leaders in the movement, all Christian motivation begins and ends at the altar. This emphasis, it is believed, will avoid the pitfall of secularization into which much Christian social service falls.

DR. MOLLEGEN SPEAKS

The Rev. Professor A. T. Mollegen of Virginia theological seminary addressed the full membership of the synod and the Woman's Auxiliary of the province at the



YOUNG CHURCHMEN OF NORTHERN INDIANA

Decision to reorganize along the lines of the Young Churchmen movement, creation of a theological training fund, addresses by Bishop Gray of Northern Indiana and Peter Day, managing editor of *THE LIVING CHURCH*, and election of James DeGolier as president, were features of a conference of Northern Indiana young people, held October 13th to 15th in Michigan City, Ind. Sixty-five young people attended.

DeKoven Foundation, October 17th, on The Church and Social Change.

The Church, according to Dr. Mollegen, has three problems to answer: (1) The Church is more than a social institution, but is a social institution and social changes inevitably act on the Church. (2) The Church is not merely a passive victim of social forces that make for change, but acts upon these forces and affects their nature and direction. (3) There is little agreement as to what the role of the Church should be in respect to social change.

"Churches have a dual nature," said Dr. Mollegen. "Just as Christ had, a divine and a human, but unlike their Lord there is no perfect union of the two natures. . . . The Church is called upon to proclaim the truth, that all human societies inevitably destroy themselves against the ingressing reign of God unless they are repentant societies. The Church knows it must be a repentant Church. . . . Thus the Church cannot take the lead in social change and when it is the Church speaking as the Church it should be repentant conservative. . . .

"Nazism and Communism are religious movements with their own rituals, religious powers, and world views and ideals. The priest must train his people to distinguish between his voice and action as a priest and a citizen. When speaking as a citizen the priest must be well informed. The great threat to American culture lies in the fact that Christianity and American culture are greatly confused."

The business sessions of the synod and the Woman's Auxiliary were held on October 18th and 19th. The provincial departments presented reports of splendid work being done in all of the dioceses during the year. The Department of Religious Education presented a survey of new materials in that field, while the Department of Christian Social Relations had a very interesting group meeting when the subject of Christian Marriage and the Home was discussed with the Rev. Dr. H. Ralph Higgins and Dr. Howard Bigelow, the leaders.

The Bishop of Southern Ohio gave a

word picture of the Conference held at Madras last December. Peter Day, managing editor of *THE LIVING CHURCH*, told of the accomplishment of the World Conference of Christian Youth which met at Amsterdam in July.

Bishop Page of Michigan, who has been the provincial representative on the National Council, presented his report. This was followed by the Bishop of Southern Ohio, also a member of the National Council, giving a stirring appeal for a larger interest in the program of the Church by the dioceses in this Province. He stated that the contributions to the missionary enterprise were pitifully small, and wholly inadequate to meet the requirements of the wide field of the Church.

Dr. John W. Wood, executive secretary of the National Department of Foreign Missions made a stirring appeal to the synod at the dinner when he told of the work being done in the foreign field of the Church, particularly in China, Japan, and the Phillipine Islands.

WOMAN'S AUXILIARY

In the Woman's Auxiliary meeting, Mrs. J. V. Blake and Mrs. R. G. Happ gave reports as provincial representatives on the national Woman's Auxiliary. High light of the Woman's Auxiliary convention was the address by Mrs. E. V. Hughes of Massillon, Ohio, on the subject of Christian Women in this Age. Mrs. G. E. Hutchinson told of the work being done by the Daughters of the King and the Rt. Rev. Paul Jones presented The Refugee Problem.

The officers of the synod were reelected, Bishop Gray, president; Archdeacon Gerard F. Patterson, secretary; the Hon. Charles L. Dibble, chancellor; and Frederick P. Jones, treasurer.

Bishop Creighton, Coadjutor of Michigan was elected to succeed Bishop Page, as provincial representative on the National Council. Bishop Page announced that he had presented his resignation and retirement as Bishop of Michigan, and this will be considered at the next meeting of the House of Bishops.

Proposed Concordat Condemned by Union

Council of Catholic Group Draws up Statement Giving Attitude toward Reunion Documents

CAMBRIDGE, MASS.—Both the Statement on Reunion and the Proposed Concordat between the Presbyterians and the Episcopal Church are unacceptable, it was stated in a letter signed by 11 members of the council of the Clerical Union for the Maintenance and Defense of Catholic Principles.

Calling the Statement on Reunion and the Proposed Concordat a repudiation of the teachings and practice of Catholic Christendom, the statement, which is believed to represent the feeling of 500 clergymen in six branches of the union, pointed out several objections.

The statement is given in full below:

"The council of the Clerical Union for Maintenance and Defense of Catholic Principles, assembled in meeting at Cambridge, Mass., on October 11th, declares that proposed Statement on Reunion and the Proposed Concordat between the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America are unacceptable because:

"(1) They do not include an unqualified acceptance of the Nicene Creed as interpreted by the Ecumenical councils.

"(2) They neglect important matters of doctrine contained in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, and as such binding upon the clergy of that Church because of the declaration made by them at ordination; among such matters are:

- (a) The Lord's Supper as a sacrifice,
- (b) The normal necessity of Confirmation as set forth in the New Testament and the Book of Common Prayer,
- (c) The power and authority of absolute as bestowed in ordination to the priesthood,
- (d) The necessity of Episcopal ordination for the transmission of priesthood,
- (e) The three-fold ministry of bishops, priests, and deacons as set forth in the Ordinal.

"We are convinced that the proposed Statement on Reunion and the Proposed Concordat are a repudiation of the teachings and practice of Catholic Christendom, and a departure from that of the Episcopal Church and of the Church of England, as set forth in the formularies since the Reformation. Their adoption, far from bringing about union, we are convinced, create schism in the Episcopal Church."

Signed: "Granville Mercer, William SSJE, President-General; Henry Nels O'Connor, Vice-President, Leicester C. Lewis, S. C. Hughson, OHC, J. P. Briggs, Arthur W. P. Wylie, C. Warren Newman, Frank Damrosch, Jr., Rodney Brace, Sheafe Walker, Thomas A. Sparks."

♦ ♦ ♦

\$15,500 Lot—\$100,000 Church

LOS ANGELES—A \$15,500 lot, 156 by 116 feet, has been purchased by St. Matthew's church here, it has been announced, and a church edifice costing approximately \$100,000 will be erected.

Governor H. Lehman Speaker in Albany

**Synod Meeting Religion is
Bulwark of Democracy; Stresses
Worth of Individual**

ALBANY, N. Y.—The Hon. Herbert H. Lehman, Governor of New York, addressing the 23d synod of the Province of New York and New Jersey in Albany on October 17th, held up religion as the greatest bulwark of democracy.

"If we permit our national spiritual life to be weakened, democracy will be sorely threatened," he declared.

"To understand just what it is that makes religion and democracy simultaneous targets for abuse and suppression in certain foreign lands," the Governor said, "we have only to consider the essential tenet of each as to the importance of the individual."

Governor Lehman is a Jew, and in promoting the value of the individual human personality, he told the synod:

Religion, whether it be Protestant, Catholic or Jewish, holds that the individual is fundamentally important because he is a child of God. It maintains that this status gives him inherent rights which no man-made government can deny.

WORTH OF INDIVIDUAL

Belief in the dignity and worth of the individual, however, also constitutes a cardinal principle of democracy, which is founded on the theory that all men are created equal. The religious idea that God is like a father and all people are like brothers in a family, is the essence of democracy.

The danger is that a nation which fails to maintain an active religion will have very little interest in protecting the individuality of its citizens, which is so vital an attribute of democracy. Without religious idealism to give it character in times of stress, a nation will tend almost inevitably to fall under the sway of totalitarianism as the easiest method of meeting emergencies.

It is significant that among the firstencies to realize this danger to democracy and to act, have been the great religious organizations. Truly they made be said today that they constitute democracy's greatest bulwark against the menace of foreign anti-democratic ideologies."

New Students Matriculate at Episcopal Theological School

CAMBRIDGE, MASS.—In a solemn service held in St. John's memorial chapel, October 17th, 36 new students were matriculated at the Episcopal theological school.

The matriculation sermon was delivered by the Rev. Dr. Norman B. Nash, former professor of Christian social ethics at TS, now headmaster of St. Paul's school, Concord, N. H. Addressing himself directly to the new students, Dr. Nash pointed out the dual nature of the ministry, that demanded personal humility, and pride in the Good News to be delivered. He stressed the need for adequate preparation for an effective ministry through diligent study and constant discipline of soul and mind while at the seminary.

Synod Adopts Church Debt Report of Third Province

ALBANY, N. Y.—The 23d synod of the Province of New York and New Jersey meeting here recently, unanimously endorsed the report of the Washington Provincial Committee on Church Debt and ordered it communicated to the dioceses of the province. The synod also appointed a co-operating committee to work with the committee from the Third province.

[*The report of the Third province committee was published in THE LIVING CHURCH, September 20th, pp. 7-9, under the title, A Barrier Against Bankruptcy.*]

Plan for Setting Amount of Missionary Pledges is Offered Chicago Churches

CHICAGO—A revised plan for determining missionary pledges has been submitted to churches of the diocese of Chicago by the department of ways and means as a basis for the 1940 Every Member Canvass.

The plan sets up for the amount to be pledged, a mathematical formula, based on a sliding percentage of 10 to 35% of the annual operating budget of the respective parishes and missions.

It sets up as each church's share of the missionary pledge an amount approximating 10% of the first thousand of the annual operating budget; 15% of the second thousand; 20% of the third; 25% of the fourth; 30% of the fifth; and 35% of all above \$5,000.

Thus a parish having an average operating budget for current expenses of \$5,000, would consider as its share for the missionary program a total pledge of \$1,000, according to the recommended formula. This provides an equitable standardization of pledges for all parishes and missions.

As a follow-up on the plan, plus pledges will be recognized according to the following classifications: Parishes paying from 100 to 115% of their share will be considered "A" parishes for all publicity purposes in 1940 announcements; those paying 115 to 140% will be "AA" parishes; and those over 140% of their share will be "AAA" parishes.

This method does away with arbitrarily adjusted quotas and is expected to win the popular approval and support of the clergy and vestries of the diocese.

New Bible Society Head

NEW YORK—The board of managers of the American Bible Society has announced the election of the Rev. Dr. Frederick W. Cropp as a general secretary of the society to succeed Dr. George William Brown whose resignation took effect last November. Dr. Cropp, who will take up his duties on November 1st, will share with General Secretary Eric M. North the oversight of the society's world-wide work with particular responsibilities for Scripture distribution in the United States and the relationship of the Society of the Churches.

Bishop Offers New Church Unity Plan

**Suggests Dual Membership Scheme
at Synod of New York and New
Jersey in Albany, N. Y.**

ALBANY, N. Y. (RNS)—A dual membership plan under which Presbyterians and Episcopalians, both laity and clergy, might unite without "trimming their sails," was proposed here by the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, at the annual meeting of the 23d synod of the province of New York and New Jersey.

The new plan was offered as a substitute for the proposed concordat, which has been under consideration between the two Churches for the past three years.

Under his plan, Bishop Wilson declared, Presbyterians would "acquire full membership in the Episcopal Church in the usual way of confirmation" and the clergy "by subsequent ordination to the diaconate and the priesthood."

In the same way, he continued, "full membership in the Presbyterian Church would be offered Episcopalians by the usual profession of faith and for the clergy by the usual steps of the licentiate and ordination as elders."

Defining the dual membership plan as a step toward unity "by addition rather than subtraction," Bishop Wilson pointed out that it would "meet all the difficulties" of the concordat and "would not require either Church to trim its sails for the sake of the other."

"If we are to do anything satisfactory along the line of Church unity, it must be a movement including the laity," he said.

[*The text of Bishop Wilson's proposal for dual membership was published in THE LIVING CHURCH of November 23, 1938.*]

Lord's Prayer in Seven Foreign Languages is Feature of Service

CALUMET, MICH.—The Lord's Prayer was delivered in seven foreign languages at a peace day service held here recently. The introduction and bidding prayer were by the Rev. James G. Jones, rector of Christ church here, and both Roman, Episcopal, and denominational clergy took part in the service.

A Finnish Lutheran pastor delivered the Lord's Prayer in his language, a Swedish Lutheran in his; and other languages were French, German, Croatian, Slovenian, and Italian.

80 Youths at Brotherhood Meeting

HIGHLAND PARK, MICH.—More than 80 youths, their fathers, and their friends attended a dinner meeting in St. Alban's church, Highland Park, under the auspices of the diocesan Brotherhood of St. Andrew on October 16th. The meeting marked the opening of the fall activities for boys and young men in the diocese of Michigan.



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Nebraska Election Over in 30 Minutes

Fr. Brinker is Chosen Bishop on First Ballot; Selection Made Unanimous at Once

BY LOU BROAD

OMAHA, NEBR.—The diocese of Nebraska has just come through a most impressive special executive session of its council. Not more than half an hour after the lay and clerical delegates met here, a new Bishop of Nebraska had been elected, and a short while later plans were ready for notifying the Rev. Howard R. Brinker, St. Bartholomew's church, Chicago, of the fact.

Even before the result of the count of the first ballot (the only ballot taken) had been made known many of us here knew that Nebraska had decided on its next Bishop. There was an unusual spirit among the tellers; Dean Stephen E. McGinley stepped forward and stressed: "Please—every member of the council—do not leave this meeting until you have signed the testimony of election!"

And the Rev. E. J. Secker, who is always the official bulletin board operator of every Nebraska Council, held the chalk ready and, to us who could observe him it was obvious he could hardly wait to mark up the result of this first ballot. The figures showed more than a two-thirds majority both in the clerical and lay votes for the Rev. Howard R. Brinker. The election was declared unanimous.

SPONTANEOUS APPLAUSE

It was a solemn moment to most of us when Dean McGinley, chairman of the meeting, announced officially the result of the election. There was a short spontaneous applause, and no one was in doubt that the feeling of the council was one of jubilation. Dean McGinley, on motion, was instructed immediately to notify Fr. Brinker of his election.

And so Fr. Brinker becomes a bishop at the age of 46, if he is willing to accept the honor. Two days more and the announcement would have been a birthday greeting, for he was born October 20, 1893, in Nashotah, Wis. He received his education in Howe school, Ind.; St. John's, Wis.; and Philip Brooks, Philadelphia. Also he attended the University of Pennsylvania, and the Philadelphia divinity school where he received his degree of Bachelor of Sacred Theology.

He was made a deacon in 1918 and priest in 1919 under Bishop Thomas, then Bishop of Wyoming. Fr. Brinker came to Wyoming from the seminary and one summer was sent to do intensive work in one of the missions of that diocese, under a young priest, Stephen E. McGinley, who is now dean of Trinity cathedral, Omaha.

CALLED FIRST TO DOUGLAS, WYO.

Howard Brinker's first appointment was in Douglas, Wyo., where his work lay entirely in the missionary field. From this missionary district he accepted the call to



REV. HOWARD R. BRINKER

St. Bartholomew's church, Chicago, 1923, and there he is still rector today.

St. Bartholomew's is a large parish one of the largest in the diocese of Chicago. It is in a section where people have comparatively small incomes but nevertheless, a rather expensive plant has been adequately maintained and a large debt has been paid off.

In the diocese of Chicago Fr. Brinker has been chairman of the Church extension department. He has been member of the Bishop and council; chairman of the architectural guild; chairman of the department of ways and means; and member of the board of trustees of St. Mary's school, Knoxville, Ill. For seven years he was president of Chicago's clergy round table in which capacity he won the high regard of all the clergy. No other president ever held that office for more than two years.

Begin Second Year of University of Life for Denver Young People

DENVER, COLO.—The University of Life for the Denver branches of the young people's fellowship on October 22d entered upon its second year. It will meet each Sunday evening for six weeks. The privileges of the university are available to high school and college students and other young people up to 25 years of age.

The program for the group includes supper with community singing, a brief devotional period, and discussions. Subjects for discussion include Charting Our Leisure Time and Personality Development and Building Friendship.

54 Years in Priesthood

GREENVILLE, S. C.—The Rev. Dr. Alexander R. Mitchell, for 54 years a priest of the Church, and at present in charge of St. James' and St. Andrews' parishes here and the Good Shepherd mission in Greer, was honored October 15th at a special service here. He is 74 years old, and during his work in the Church has built eight churches.

National Prayer Day Observed in Britain

tion Has Been Called to Resist Nazi Manifestation of Evil, Says Dean Matthews of St. Paul's

Passed by British Censors

LONDON—Christians of all allegiances in Great Britain observed Sunday, October 1st, as a national day of prayer. Entirely without ceremony, the King and Queen joined with some of their people in the morning worship at St. Paul's Cathedral. The preacher was Dean Matthews.

"We believe with the firmest conviction that we as a nation have been called to resist most portentous manifestation of the will," he declared.

Near by, in Westminster Abbey, the preacher was the Archbishop of Canterbury, who freely admitted that mistakes were made 20 years ago.

"We have suffered for them ever since," said Dr. Lang, the Archbishop. "They must be repeated. Even in the stress of the war let us keep before our minds and, at the same time, put before the world, the ideals held for the peace—ideals not of destruction but of restoration, the building up of a better international order, in which the German nation, set free from the misrule of its present rulers, will have a rightful place. Magnanimity is not only a Christian virtue; it is also the truest wisdom."

SPIRIT AND AIMS OF BRITAIN

Dr. Temple, the Archbishop of York, spoke much in the same strain, though much more vigorously, in a radio address on The Spirit and Aims of Britain in War. "Let us determine and declare," he said, "that when the fighting stops, the terms of peace shall be drawn up in a true congress of nations in which Germany, freed from Nazi tyranny, shall take her place among the rest, but in which the rights of Czechoslovakia and Poland shall have a first claim to consideration."

Earnest attempts are being made to prevent the Church in the provinces of Canterbury and York from suffering more serious dislocation than need be on account of war-time conditions. The disabilities are serious enough, including the loss by parishes in London and other danger zones of their church school children and choirs, the impossibility of holding services and meeting after dark, and the difficulty of making ends meet with greatly depleted congregations and with purses strained to the utmost by Sir John Simon's war budget.

The Cowley Fathers and others have drawn attention to the terrible problem that may be created for the future if young priests are given notice, because parishes can no longer afford to keep them, and in desperation seek secular employment, many in the ranks of combatants.

As one solution, they suggest that unmarried clergymen should consent to serve the Church for the duration of the war in return for maintenance and a sum sufficient to keep up their insurance payments

Congregation Saved Legacy for Time of Greater Need —is Very Glad of it Today

EWEN, MICH.—When a kind citizen of Ewen died and left \$15,000 to be divided equally between the local Episcopal, Roman Catholic, and Methodist churches, the Episcopal church, St. Mark's, decided to invest its share, rather than spend it on a new parsonage or a new church building. And now the congregation is glad it acted so wisely.

This fall St. Mark's is quite badly in need of repair and improvement. The building must be lifted three feet and a basement must be placed underneath. A new heating plant is needed, as is new interior treatment in wood paneling and improved lighting fixtures. And St. Mark's is able to make the improvements, the original \$5,000 having been kept intact.

The rector of St. Mark's is the Rev. John L. Knapp. He has 40 communicants at St. Mark's, and they are scattered over an area of 400 square miles.

and other small expenses. Their board and bed might be provided by someone in the parish.

Others have drawn attention to the wholesale canceling of missionary gatherings, suggesting that it would have been much more sensible and enterprising to have held them, instead, in daylight.

Dr. Bell, Bishop of Chichester, put the position succinctly when he said recently:

"This is not a time for cutting down; nor for looking upon the Church as a secondary matter. If the need of the Gospel of Jesus Christ is greater than ever, and if that Gospel is to be preached by the Church, we must not ask ourselves what is the least with which our particular church or parish could manage. We must use our resources to the full, both in the provision of chaplains, and in the ministry to the parishes."

"We know that we are insufficient. But let us resolve, through God's grace, to do as much as in us lies to help the work of the Church to go forward."



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The article first appeared in THE LIVING CHURCH of September 27th. Two days after publication date we had received reprint orders totalling over 2,000 copies! So we reprinted many thousands of copies.

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Noted Rector Wants Every Church Person to Bring Magazine Into Own Home and Read It

BY L. C. LIVY

ANYWHERE, USA — "No Churchman can conscientiously do without a Church magazine that brings him regularly the news, the thought, and the work of the Episcopal Church each week," said the Rev. John Doe today in an interview with this correspondent. Fr. Doe's eyes wandered across the church vestibule to where a pile of copies of THE LIVING CHURCH were on sale.

"One magazine does this splendidly," Fr. Doe went on, becoming a little heated in his enthusiasm, "and I mean THE LIV-

ING CHURCH. That's a magazine guaranteed to keep Churchmen posted. And my! how they need posting!"

"I wish you might persuade them all to bring the magazine into their homes. Eventually I think you will. They really do seem to be taking more interest each year, and I'm glad you're finding that more and more Churchmen are subscribing. If there's anything I can do, just tell me."

Fr. Doe started away. Then he turned suddenly and came back smiling.

"Tell you what I'll do. I'll talk to my people about this next week. I'll impress on them the great necessity of keeping posted on the news and thought of our Church, particularly in these chaotic times. I can't do without THE LIVING CHURCH! How can they?"

Your correspondent didn't have an answer to this question.

◆◆◆

[The foregoing story is, of course, just one of Livy's attempts at "literature," but for all of that it might well be true. In fact, it is true; thousands of rectors subscribe to THE LIVING CHURCH and feel about it just as does Livy's imaginary hero, Fr. Doe!]

◆◆◆

Livy has his eyes on you now, as you'll note from his portrait below. Do you want him to shake his head and give up in despair? He will if you don't subscribe after all the effort he put into that news story.

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Synod to Petition General Convention

To Urge Treatment Similar to That Accorded Quakers for Episcopalian Conscientious Objectors

WICHITA FALLS, Tex.—General Convention, when it meets next year, will be petitioned to request the federal government to treat conscientious objectors in the Episcopal Church, in time of war, on the same basis that treats objectors who belong to the Society of Friends. The petition is to be presented as a result of a resolution passed by the 18th synod of the Province of the Southwest, which met here October 17th to 19th.

Bishop Quin, vice-president of the synod, presided in the absence of the president, Bishop Spencer, who was kept away by the death of one of his clergy. Bishop Spence was re-elected president.

At a dinner attended by 300 persons, Bishop Maxon of Tennessee spoke, stressing the Church's responsibilities in the present state of the world. Over 1,000 persons attended a mass meeting held in local Methodist church to hear the Rev. Kenneth Heim speak on the Amsterdam Youth Conference, and the Rev. Dr. Harold L. Bowen on Youth Today.

A resolution recommending that the matter of the proposed concordat between the Episcopal and Presbyterian Churches be not brought up at the forthcoming General Convention was tabled.

The Very Rev. Dr. Claude W. Sproul will again represent the province on the National Council, and the Rev. Alfred L. du Domaine was re-elected secretary and B. C. Howard treasurer.

◆◆◆

Danger of Becoming Merely Spectators is Pointed Out by Dean Welles of Albany

ALBANY, N. Y.—Emphasizing his desire to keep America out of war, and asking that his statement be so construed, the Very Rev. Edward R. Welles told his congregation at the Cathedral of All Saints here on October 15th that Americans are in danger of becoming mere spectators. This, he said, is borne out by the large scale on which we are spectators at games.

Urging intelligent and Christian interest in the tragic fate of Europe, Dean Welles said:

"Nothing can happen to any child of God that is remote from us, because we are members of one family. The whole future of mankind is imperiled by what is going on, and these events should prove to us that you cannot build a golden age with people who have leaden instincts."

"The fate of Europe today," said Dean Welles, "as 100 years ago, is threatened by a man of leaden instincts. But, as 12 consecrated individuals once turned back the tide of barbarism, so today a consecrated Christendom might turn back the flood of paganism and build something better and more permanent in its place. We must be actors, not mere spectators!"

German Refugee to Teach at Margaret Hall School

VERSAILLES, Ky.—Dr. Ludwig Unterholzner, a distinguished German refugee, and his wife have arrived in Versailles where he has accepted a position as instructor in music at Margaret Hall school.

A well-known figure in the musical world, Dr. Unterholzner was forced for political reasons to leave Germany in 1938 and has from that time been a resident of the United States. His professional experience includes the posts of lecturer in the Conservatory of Music at Augsburg and at the Heinrich Schütz Music school in Hanover, member of the board of state examinations of private music teachers in Hanover, and music critic for *Nieuwverdamscher Courant* in Berlin.

Oldest Colored Parish in New England—St. Luke's, New Haven, Conn.—is 95

NEW HAVEN, CONN.—St. Luke's church, the oldest Negro parish in New England, and one of the largest in this section of the country, marked its 95th anniversary October 15th, with the Rev. Eugene L. Anderson of the Chapel of the Atonement, Washington, as preacher.

St. Luke's has the distinction of having sent more men into the ministry of the church than any other congregation in the country, among these being the late Rt. Rev. Dr. James T. Holly, first Bishop of Tennessee. The parish's contribution to Negro education has also been notable. It produced Dr. W. E. B. Dubois, noted author and lecturer; Dean Boyer of St. Augustine's; and many other leaders. The parish has been self-supporting since 1844. Since 1931 the Rev. John H. Edwards has been rector.

an Organization Meeting for Episcopal Pacifist Fellowship

NEW YORK—There will be an organization meeting to found an Episcopal Pacifist Fellowship, at 10:30 A.M. on Armistice Day in the Church of the Incarnation here. It is expected that a statement of purpose will be adopted, an election held for officers, and a vice chairman appointed for each diocesan province. It is hoped that a comprehensive plan for immediate enrollment throughout the country will be adopted.

Officers nominated are: Rt. Rev. W. Appleton Lawrence, chairman; Miss Grace Lindley, vice chairman; Rev. Elmore M. McKee, secretary; and Mrs. Henry Hill Pierce, treasurer.

Five-foot Loaves

FOND DU LAC, Wis.—Two loaves of bread, five feet long, were a feature of the sixth annual harvest festival, held at All Saints' church, Appleton, on October 1st. The Rev. W. J. Spicer officiated at the service, and C. C. Baker had charge of the decorations.

Dr. Sheerin's Talk Begins Radio Series

National Council Vice-President Is First Speaker in New Experiment Over Station WQRX

NEW YORK—Inaugurating the new experimental series of radio broadcasts about the Episcopal Church, on Sunday, October 22d, at 5 P.M. over station WQXR, the Rev. Dr. Charles W. Sheerin, vice president of the National Council, said that the "missionary program of the Church is the antidote for war and evil. To modern Christians it is the missionary way alone in the present world of turmoil and doubt that gives any hope of a future for ourselves, our children, and our children's children."

"In the battle against evil in the world of today, God in His wise providence has assigned a sector of the battle field to the Episcopal Church. It is not a huge sector, but unless we keep each sector of the field strengthened it might easily be through the weakened link that evil will triumph.

"The Episcopal Church is trying to clarify its mind about the problem of evil today. In a thoroughly Christian way we are finding the first great motive for work, the motive of repentance for our past sins. If we look for the sins of ourselves and our forefathers, we will find, next to the Commandment of our Lord Himself, the greatest reason for missionary work."

STRESSES NEED OF EXAMPLE

The example set to the Japanese, our lessons to them in modern implements of warfare, and our treatment of American tribes, were used by the speaker to illustrate that the Church owes these peoples, and others, an example of the Christian way of life and conduct.

"The cost of the missionary program worries some," Dr. Sheerin said, "but think of the costs of a world without a program of international fellowship built upon Christian principles. We would have to multiply the Episcopal missionary budget by 15 to equal the cost of one battleship that would be outmoded in five years. For a small cost we can build a world where eventually battleships will not be needed."

"The real challenge to Episcopalians and to all men today," Dr. Sheerin concluded, "is the challenge of whether we dare to deny religion and Christianity in particular. We have seen the forces of evil triumph in the totalitarian states, for there the intellectuals had deserted the spiritual forces and the Church was weakened until the triumph of evil was proclaimed.

"The Episcopal Church is today challenging, along with other religious groups, America to be a Christian nation. We have no narrow theology. We are not asking you to desert your intelligence, but we are asking whether you dare to believe that man can live at home or abroad without the influence of God.

"The Church and the world need you and your spiritual and material support. With you the Church can save the world, and today millions are enrolling under the banner of Christ for a war against selfishness, evil, and brute force. You too must choose—for in the blackout of spirituality there is not such a thing as a neutral."

An Unused Christ?

Something the Rector said in his sermon a few weeks ago started us thinking along the above lines. The Church has the solution to all our problems, but how many of us come to her with them? We won't face them, so the Church is not used. We have the Sacraments, but they are oh, so sparingly used, and many muddle through life as a result. We have Our Lord *actually present* on our altars, but hundreds of Episcopalians leave Him there, alone.

We have the priceless heritage of Church art centuries old—exquisite symbolism, literature that will inspire—truly a religion that is sublime. How many of us use it? Who purchased all these priceless heritages for us? Our Blessed Lord Christ! Well, is the title of this strange sort of advertisement true, or not? You have the answer inside you.

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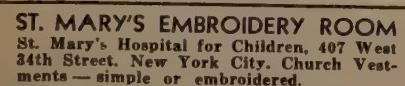
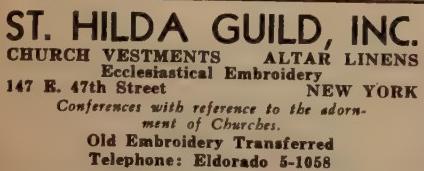
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Shortage of Evangelical

German Pastors is Seen

AMSTERDAM, HOLLAND (RNS)—Only four of the 18 theological seminaries in present-day Germany have reopened for the new term, it was disclosed here, thus presaging a serious lack of Evangelical pastors within the next two years.

Included among the theological schools whose doors will remain closed is the famed University of Bonn, where Pastor Martin Niemoeller completed his studies for the ministry and where Karl Barth taught.

It was also revealed that the number of non-Roman theological students in Germany today amounts to hardly 25% of those engaged in study in 1932-34. This year only 250 Evangelical students will enter universities, although the German Church needs 600 new pastors yearly.

Students for the Roman Catholic priesthood may study only at Vienna and Munich, all other universities having abandoned their theological faculties.

Tau Delta Alpha, New National Church Sorority, First in Field

HARRISBURG, PA.—Tau Delta Alpha sorority, sister organization of Pi Alpha fraternity, by instituting chapters in five dioceses of the American Church, claims the distinction of being the first national Greek letter Christian sorority in the Episcopal Church.

The five chapters instituted to date are Harrisburg Alpha, Church of The Transfiguration, Blue Ridge Summit, Pa., of which the Rev. Arthur G. W. Pfaffko, founder of Pi Alpha and Tau Delta Alpha, is rector; Lexington Alpha, Church of the Good Shepherd, Lexington, Ky.; Easton Alpha, Trinity church, Elkton, Md.; Connecticut Alpha, St. Thomas' church, Bethel, Conn.; Maryland Alpha, St. Thomas' church, Baltimore.

Miss Grace Wilson of the Church of St. Michael and All Angels, Baltimore, is national president. National headquarters are at Blue Ridge Summit.

Preview Religious Movie

KANSAS CITY, Mo.—Young people of Episcopal church organizations here, on October 15th, attended a preview of *The Great Commandment*, religious film which made its premier appearance October 27th in Joplin, Mo. The preview showing was at St. Andrew's church. The spectators were enthusiastic over the film, declaring it not only carried a powerful religious message, but that it was admirably directed and acted as well. The Rev. Earle B. Jewell is rector of St. Andrew's.

Bishop Blanksingship in Boston

BOSTON—The Rt. Rev. Alexander Hugo Blanksingship, Bishop of Cuba, preached in Grace church, Newton, October 8th and in Grace church, Everett, on the evening of the same day. Bishop Blanksingship, on this occasion, made his first visit to Boston since his consecration.

NECROLOGY

+ May they rest in peace. +

ROY H. FAIRCHILD, PRIEST

WEST PLAINS, Mo.—The Rev. Roy Howard Fairchild, 52-year-old rector of All Saints' church here, died unexpectedly at his home October 17th. Funeral services were held October 19th, with Bishop Spencer of West Missouri in charge of the services.

Mr. Fairchild had been in charge of All Saints' church since 1927. He came to West Plains from Chicago Heights, Ill., where he was rector of St. Ambrose church from 1922 to 1927. He was extremely vigorous physically, and traveled extensively through the Ozark mountain region. He was widely known and loved.

Mr. Fairchild was ordained a deacon in 1916 and a priest in 1917. He was born in Oskaloosa, Kans., the son of Thomas Foster Fairchild and Eliza Jane Fairchild. He was vicar at Fairbury and Wymore, Neb., in 1917 and 1918, and vicar, later rector, of St. Mary's church, Nebraska City, Neb., from 1918 to 1920. From 1920 to 1922 he was rector of St. Paul's church, Dowagiac, Mich.

Until the last six months of his life he seldom was in ill health. Heart disease caused his death. In 1919 he married Orville Estelle Burch. Mrs. Fairchild and a son, Howard, 17 years old, survive him.

SIDNEY T. JAMES, PRIEST

TACOMA, WASH.—The Rev. Sidney Thomas James, rector of Christ church here since 1926, died October 13th at his church office here. Last April he suffered a heart attack.

Born in Birmingham, Eng., on December 9, 1881, the son of Thomas and Anna

\$202,000 is Bequeathed to Church in W. Mass.

SPRINGFIELD, MASS.—Three trust funds, totaling \$202,000, were recently received by the Church in Western Massachusetts, it was revealed on September 25th when the will of William T. Adams, textile manufacturer, was probated. Mr. Adams died recently at the age of 73 years.

One bequest was a trust fund of \$100,000, the income of which is to be paid to St. Mark's church, Adams, and the name of which is to be the George W. and Helen M. Adams memorial fund.

A second bequest of \$100,000, also made in the form of a trust fund, provides that the income be used, in the discretion of the Bishop of Western Massachusetts, for St. Mark's church, Adams, or for the general work of the Church in the diocese.

A third fund, of \$2,000, was left to the trustees of the diocese for the benefit of the Bishop's Church extension fund.

ship James, he attended the University of Washington before going to the seminary. He was ordained deacon in 1909 and priest in 1910.

In 1927 he married Eleanor Betz, who loves him.

For a time he was in charge of All Saints' church, Seattle, and in 1919 he was chaplain in the US navy. From 1919 to 1926 he was dean of St. Luke's cathedral in Tacoma. In 1920 to 1926 he was secretary and registrar of the diocese of Olympia, from 1916 to 1924 examining bachelors; and in both 1916 and 1922 he was delegate to General Convention. He was member of the Bishop and council of the diocese in 1920.

The funeral was held October 16th. It was conducted by Bishop Huston of Olympia and Dean John B. McLaughlan of St. Luke's cathedral, Seattle.

EDMUND N. JOYNER, PRIEST

HENDERSONVILLE, N. C.—At the advanced age of 93 years, the Rev. Edmund N. Joyner, retired priest of the diocese of Western North Carolina, died on October 10th at his home at Hendersonville.

Joyner was ordained deacon in 1873 and priest in 1877 by Bishop Atkinson of North Carolina. He began his ministry in charge of the Church of the Ascension, Hickory, soon after also including the charge of Trinity church, Statesville. He later served at St. Bartholomew's, Pittsburgh, and in South Carolina at Rock Hill, Hickville, and Columbia. In 1892 and for several years afterwards Mr. Joyner was deacon of the Colored congregations in North Carolina. In 1905 he became general missionary in the district of Asheville, because it became a diocese, and some years later became rector of St. James', Lenoir, in the same district. After his retirement from active service, Mr. Joyner lived in a remote section of the North Carolina mountains, not far from Linville, where from his interest in the needs of an isolated people he established a welfare work under Miss Kate Roseborough, which after her death has continued to be known as Roseborough House.

Mr. Joyner was born at Wentworth, the son of Dr. Noah and Emily Williams Joyner. While attending the University of North Carolina he enlisted in the Confederate army, being wounded and captured at a battle at Fort Fisher. His first wife was Mary E. Winfield of Chocowinity, and his second, Miss Elizabeth Andrews, of Wilmington, who with her son, Archibald Joyner, survived. A brother, the Rev. Francis Joyner of Littelton, also survives.

The service of burial was at Calvary church, Fletcher, and interment was in the church cemetery. Bishop Gribbin, of the diocese of Western North Carolina, priests of the diocese, and the Rev. I. R. Hughes of Concord, N. C., officiated at the service, pall-bearers serving as pall-bearers.

WOODFORD P. LAW, PRIEST

MINNEAPOLIS, MINN.—The Rev. Woodford P. Law, retired priest, died at his home in Minneapolis, on the evening of October 14th. He was 83 years of age.

Following his ordination in 1879, he held pastorships in Iowa, North Dakota, Montana, Michigan, and Minnesota. He re-

tired in 1909, since which time he has made his home in Minneapolis.

Burial service was read by Bishop Keeler, Coadjutor of Minnesota, in Lakewood chapel on October 17th, with burial in Lakewood, Minneapolis. He is survived by his wife, the former Annette Terry of Minneapolis.

MRS. RICHARD H. FRANCHOT

GRAND RAPIDS, MICH.—Helene Scott Franchot, prominent Churchwoman and wife of Maj. Richard H. Franchot, died recently at her home here.

Born in Stottsville, New York in 1867, the daughter of Mr. and Mrs. Charles H. Scott, she was educated there and in Miss Brown's School for Girls in New York City and later studied voice culture and choir direction.

She came to Grand Rapids in 1904 and had long been a leader in the St. Cecilia musical society and St. Mark's church. It was largely through her efforts that a church library was established at St. Mark's church and she acted as librarian for many years.

The library was recently moved to the diocesan office where it is more accessible to the clergy. Within the past few weeks, Mrs. Franchot presented to Bishop Whittemore of Western Michigan, for the library, her entire collection of fine books

including 60 volumes of the lives of the bishops.

Mrs. Franchot was one of the first Gold Star mothers in Michigan, her son Cadet Reginald S. Franchot having died on December 27, 1918. Bishop Whittemore, and the Rev. Dr. H. R. Higgins, rector of St. Mark's church, officiated at the burial service.

MISS ISABEL GREBE

LOS ANGELES—Miss Isabel Grebe, loved throughout the diocese for her aid in the upbuilding of the Church, died on September 13th.

Born on the California-Mexican border in 1860, her family moved to Ohio, and then, after her father's death in the Civil war, moved back to Los Angeles. The family was identified with the first Episcopal church there.

Miss Grebe actively identified herself with St. Paul's, St. Athanasius', St. Matthias', Grace Memorial, and St. Luke's-of-the-Mountains. She studied to be a lay worker at the deaconess school in Philadelphia. Her older sister, who died in 1909, was the first deaconess in the diocese.

MRS. MILDRED STRONG

DENVER, COLO.—Mrs. Mildred Strong, mother of the late Rev. Donnen E. Strong, who was formerly dean of Christ cathe-

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dral, Salina, died at the Oakes home, Denver, on October 9th, following a long illness.

After a requiem at St. Andrew's, Denver, burial was in Fairmount cemetery. Mrs. Strong is survived by a daughter, Elizabeth.

MRS. CHARLES K. WELLER

BLUFF SPRINGS, FLA.—Mrs. May Crary Weller wife of the Ven. Charles K. Weller, retired archdeacon of west Tennessee died here, September 23d.

Mrs. Weller was active in organizing branches of the Woman's Auxiliary, and

Girls' Friendly society in every mission under her husband's care in the dioceses of Atlanta, Alabama, Western Nebraska, Oklahoma, Springfield, and Tennessee.

Surviving are her husband, a daughter and four sons, one of whom is the Rev. Heber W. Weller rector of Grace Memorial church, Hammond, Louisiana.

100 Years in Hope, N. J.

HOPE, N. J.—St. Luke's church here marked its 100th anniversary on October 12th. The organ in the church is one given by Queen Anne to Trinity, New York.

Speech Training for Missionaries

NEW YORK—Bishop Stewart of Chicago made a short speech to the National Council on the training of missionaries in speech making, saying:

"They should have instruction in public speaking, so people can hear and understand what they say. Our missionaries have a great story to tell. Couldn't they go for a few days to the College of Preachers, before they start on speaking tours, and get help there? The women missionaries also would appreciate help in getting over to their audience what they have to say. Some provision should be made for them, too."



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GRIFFITH—Caution is suggested in dealing with a young man using the name of Griffith and said to be representing himself as a postulant of the diocese of Mississippi. For further information write the Rt. REV. WILLIAM MERCER GREEN, Bishop of Mississippi, Jackson.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

EPISCOPAL DEACONESS HOUSE offers attractive facilities to paying guests, women only, at reasonable rates. Address DEACONESS LAURA, 542 South Bayle avenue, Los Angeles, Calif.

BEAUTIFUL HOME, exclusive, facing Gulf of Mexico, for persons needing quiet or special diet for convalescence. Physician on call. Health certificate and references required. For information write Miss LUCY MONROE HALL, R.N., Hostess, Sarasota, Fla.

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

CHRISTMAS CARDS

CHRISTMAS CARDS, devotional. Variety packet, 9 cards, 35 cts.; Grace Dieu packet, 12 cards, 50 cts.; Medici packet, 10 cards, 50 cts.; Assorted packet, 10 cards, 50 cts.; Little Portion Kalender for 1940, 5 cts. each. Special agency offer to either guilds or individuals. Address THE GRACE DIEU PRESS, Mount Sinai, L. I., N. Y.

CHURCH FURNISHINGS

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON CO., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON CO., Dept. 77, Scranton, Pa.

CHURCH FURNISHINGS

CHRISTMAS CRIBS in 3 different sizes. Crucifixes, statues, and Church furnishings. Robert Robbins Studio, 859 Lexington Ave., New York, N. Y.

CHURCH SUPPLY HOUSES

BIBLES, PRAYERBOOKS, AND HYMNALS AT SPECIAL DISCOUNTS

Write for information and prices. LYCETT, INC., Dept. C., 317 North Charles street, Baltimore, Md.

FESTIVALS

THE ORDER OF THE HOLY CROSS is planning to hold a festival for its friends on Saturday, November 11th, at St. Luke's chapel, Hudson street, New York. This is made possible by the kind invitation of Fr. Schlueter. The program will start at 11 o'clock with a Solemn High Mass. Father Superior, OHC, will celebrate, and Fr. Hughson, OHC, will preach. Luncheon will be served for those who can remain, after which there will be a series of talks on the works of the Order. The day will close with devotions to the Blessed Sacrament at 4 o'clock.

HOUSE FOR SALE

HOUSE with 16 large rooms for sale, northern New Jersey, lot 40 by 383, beautiful garden, ideal for religious purposes. Must be seen to be appreciated. Offer considered. Box K-1405, THE LIVING CHURCH, Milwaukee, Wis.

RATES

- a. Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, 25 cts. per count line (10 lines to the inch).
- b. Resolutions and Memorials, 4 cts. per word, including one-line heading.
- c. Retreats, one six-line insertion free; additional lines or additional insertions 25 cts. per count line.
- d. All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us, plus service charge of 25 cts. on first insertion.
- e. Minimum price per insertion, \$1.00, plus service charge on keyed advertisements.
- f. No time, space, or cash discounts on classified advertising.
- g. Copy for advertisements must be received in Milwaukee 10 days before publication date.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

GOTHIC VESTMENTS: white Eucharistic ready for All Saints' and Christmas. \$45 to \$50. ST. CHRISTOPHER'S GUILD, 23 Christopher street, New York. Telephone, Ch 2-7941.

LINENS, DAMASKS, stoles and materials. Altar linens, hangings, surplices to order. Attractive prices. CHURCH SUPPLIES & EQUIPMENT CO. 2036 East 22d Street, Cleveland, Ohio.

IRISH LINEN. Special qualities for Church use. Priced so that you may now replace worn linens with the best. Samples free. MARY FAWCETT CO. Box 146, Plainfield, N. J.

POSITIONS WANTED

ORGANIST-CHOIRMASTER desires change. Excellent record, including 12 years' training in metropolitan boy choirs. Rectors' endorsement. Churchman. Modest remuneration. Box 5-355, THE LIVING CHURCH, Milwaukee, Wis.

SEXTON, married, rectors' testimonials, several years' experience management of Church property and personnel, desires change. Box K-323, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS

THE ANGLICAN COMMUNION—This reprint of an editorial in the July 19th issue of THE LIVING CHURCH tells just what is our Anglican Communion, and in language that brings home the facts to parishioners. An 8-page pamphlet with a chart of the dioceses in the Communion it now sells for only 2½ cents a copy in lots of 25 or more. Postage additional. Dept. R., THE LIVING CHURCH, Milwaukee, Wis.

A PLEA FOR PEACE AND UNITY in the Episcopal Church—This article first appeared in THE LIVING CHURCH of October 4th. There have been so many demands for the article, An Open Letter by Bishop Manning of New York to the Commission in Regard to the Proposed Concordat, that we have reprinted it in quantities sufficient to enable us to offer it at \$1.00 a hundred copies. Order from THE LIVING CHURCH, Dept. R., Milwaukee, Wis.

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R., THE LIVING CHURCH, Milwaukee, Wis.

LERICAL CHANGES

APPOINTMENTS ACCEPTED

ERTON, REV. FREDERICK H., formerly vicar of St. Andrew's Church, College Park, Md. (W.), and student pastor, University of Maryland.

TUHEY, REV. WALTER F., formerly assistant at Good Shepherd Church, Rosemont, Pa.; is rector of St. Andrew's Church, Lambertville, and in charge of churches in Flemington, Pennington, and Alexandria, N. J. Address, Flemington, N. J.

WATKINS, REV. CLIFFORD C., formerly of St. James' Church, Fremont, Nebr.; to be vicar of St. Paul's Church, St. Clair, Mich., effective December 1st.

RUTHERS, REV. FRANK L., formerly assistant of St. Mark's Church, Evanston, Ill. (C.); to be of St. George's Church, Newburgh, N. Y., December 1st.

RGATE, REV. G. RUSSELL, formerly rector of Thomas' Church, Port Clinton, Ohio; is curateinity Cathedral, Cleveland, Ohio.

TENGER, REV. J. RAYMOND, formerly assistant of St. Peter's Church, Perth Amboy, and vicar John's Chapel, Fords, N. J.; is in charge of Hawthorne field, district of Nevada. Address, Thorpe, Nev.

ADARA, REV. GUY H., formerly at St. James' Church, Hammondsport, N. Y. (Roch.); is chaplain CCC service with address at 1685 Monroe Rochester, N. Y.

HETRES, REV. SAMUEL A., formerly in charge of the churches at Durango, Mancos and in the San Juan Basin, Colo.; is rector of Church of the Covenant, Junction City, Kans.

RSONS, REV. GEORGE W., formerly rector of

BLOY, REV. FRANCIS J. F., formerly 732 S. Burlington St., Los Angeles; 1417 B Bank St., South Pasadena, Calif.

DUNKERLEY, REV. KNIGHT, formerly 409 N. Rath Ave.; 321 N. Ferry St., Ludington, Mich.

HAYES, REV. FRANCIS W., JR., formerly 3738 Gulf St.; 3727 Erie St., Houston, Texas.

SHARPLEY, REV. GILES H., formerly 1306 Main St., Cedar Falls, Iowa; 1044 20th St., Rock Island, Ill.

DEPOSITIONS

JONNARD, WILLIAM AIMISON, Presbyter, by the Bishop of Kansas, October 12, 1939. Deposed at his own request. Renunciation of the Ministry.

SMITH, GORDON CALDECOTT, Presbyter, by the Bishop of Western Nebraska, October 13, 1939. Deposed at his own request. Renunciation of the Ministry.

ORDINATION

PRIEST

OLYMPIA—The Rev. CHARLES ANDREW MYERS was ordained to the priesthood by Bishop Huston of Olympia in St. Paul's Church, Seattle, Wash. He was presented by the Rev. Walter H. Horn, and is assistant at St. Paul's Church. The Very Rev. John D. McLaughlan preached the sermon. Address, 15 Roy St., Seattle, Wash.

MARRIAGE

RIDDLE—The Rev. STURGIS LEE RIDDLE, Rector of Caroline Church, Setauket, Long Island, was married in Caroline Church by Bishop Stires of Long Island, October 14th, to Miss ELISABETH POPE SLOAN, daughter of Norton Quincy Sloan of Dayton, Ohio.

CHURCH CALENDAR

NOVEMBER

1. All Saints. (Wednesday.)
5. Twenty-second Sunday after Trinity.
12. Twenty-third Sunday after Trinity.
19. Twenty-fourth Sunday after Trinity.
23. Thanksgiving Day.
26. Sunday next before Advent.
30. S. Andrew. (Thursday.)

COMING EVENTS

NOVEMBER

- 8-9. Meeting of House of Bishops, St. Louis, Mo.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que Street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector
Day Mass, 7, 9:30, and 11 A.M.; Benediction, P.M.

Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Confessions, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

LONG ISLAND

St. John's Church

Lattingtown, Long Island

RT. REV. FRANK DU MOULIN, Rector
M., Holy Communion.
5 A.M., Junior Church.

A.M., Morning Service and Sermon.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street

New York City

days: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 in Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

t. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services

10 A.M., Holy Communion.

00 A.M., Morning Service and Sermon.

00 P.M., Evensong; Special Music.

Weekday Services

y Communion at 10:30 A.M. on Thursdays and Saturdays.

The church is open daily for prayer.

NEW YORK—Continued

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.

Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.

College Services

UNIVERSITY OF FLORIDA

Chapel of the Incarnation

HAMILTON WEST, Chaplain

Holy Trinity Church

F. B. WAKEFIELD JR., Rector

Sundays: 7:30 A.M., Holy Trinity Church; 9 A.M., Chapel of the Incarnation; 11 A.M., Holy Trinity Church; 5:30 P.M., Chapel of Incarnation; 6:30 P.M., Young People's Service League.

Weekdays: 7:30 A.M., Chapel of the Incarnation.

UNIVERSITY OF MARYLAND

St. Andrew's Church, College Park

THE REV. GEORGE W. PARSONS, Rector

Sunday Services: 8, 9:45, and 11 A.M.
Episcopal Club, Wednesdays, 7 P.M.

I DISCOVER SOMETHING GOOD

by

Reverend Charles Krauth Fegley

Of commercial plans for the support of the Church there is no end. A careful analysis of such plans inevitably brings one to a stock phrase: "RAISING money for the Church." Another common element of them all is the utter absence of any spiritual motive or influence. Experience in their use saddens a pastor; for the best of them have manifest unspiritual effects upon his people.

The modern application of I Corinthians 16 had given the Church a new conception of GIVING AS AN ACT OF WORSHIP and OF CHRISTIAN FAITH. There remained to be discovered some plan by which the great centers of Christian faith could be linked with a worthy expression of Christian love. Often had I thought over that need of the Church. Now and then I was prompted to a feeble attempt at meeting it, as on some anniversary occasion in my congregation. What I wanted was a thoroughly evangelical plan whereby Christmas and other holy days might offer opportunity for the Christian to express the lesson of the day in some glorifying manner. I sought a giving which would at one and the same time exalt the GREAT GIFT, exalt the ACT OF GIVING and exalt the SOUL OF THE GIVER.

One day quite casually my eye fell upon a phrase, "GLORIFIED GIVING." The words in themselves gave promise! I looked more closely and thus came upon the "Glorified Giving" Plan for Christmas gifts of Christian people to their Church for any or all of the labors in which it engages in the Name of Christ Jesus the Lord. As I read I was thrilled! I had discovered what my heart realized was needed, what my love prompted me to seek, what my own feeble efforts had not succeeded in securing for my people!

"Glorified Giving!" Yes, that was the thing I sought. That was the glory our gifts should have, could have. Prompted by love! Laid aside in love! Brought to the altar in love! Explained to friends in love! Worthy as a reflection of

Divine Love! CHRISTMAS GIVING all athrob with the deep, deep Love Divine!

"Glorified Giving!" I sent for the fullest explanation of the Plan. Even the literature which explained and guided one to its rightful use had a glory. The content of the literature breathed the spirit of the Christmastide in thought and phrase and rhyme. The form in which it came to members and went out through them to others had a beauteous glory too! All this emphasized most persuasively and properly the glory which belongs to the God Who loves and gives, the Son Who ever lives and loves, the Church which loves and serves, the Christian who lives and loves and gives.

"Glorified Giving!" Deeper still its meaning and power went: Not alone to the Giver Divine did it ascribe glory. Not alone the Great Gift's glory did it reflect. Not alone to Christian life did it impart a new beauty. It enlarged each such Christian gift into a living, loving testimony to the Saviour and His Lordship of Life!

"Glorified Giving!" The fact that the giving was of coin of the realm seemed to recede in one's thinking. The fact that the giving welled up out of hearts touched anew with the power of "things invisible" came to the fore. Even the necessary material preparation for enabling my congregation to share in this new kind of giving had a glory. It imparted, somehow, a feeling that we were doing something infinitely bigger than we'd ever done before. To the Christmas services a new glory seemed to come, especially for those who had caught the spirit of the plan and lived it. The pulpit's message had a new ring. The carols had a new lilt. The greetings exchanged had a new heartiness. The joy of the day lasted longer, so it seemed. Spirit and matter had come into new and holier relationship, even as Christ had said they could.

Yes, our Christmas offering was enlarged; but it is because of these other blessings I've mentioned that I urge our people to give the "Glorified Giving" Plan most careful and prayerful consideration.

13th ANNIVERSARY . . . GLORIFIED GIVING

In appreciation to the ministers and churches whose reception of "Glorified Giving" has brought such a measure of spiritual and financial achievement to the author and sponsors of the program, all 1939 materials of the plan will be furnished to every minister and church at a cost of only five cents per member. This is 33 1/3% less than actual manufacturing cost.

*Complete prospectus will be sent upon request.
Please enclose six cents in stamps for postage cost.*

THE HARMONY HOUSE

8 Governor Street

Richmond, Virginia